

THE  
King-Killing  
DOCTRINE  
OF THE  
JESUITES:

Delivered in a Plain and Sincere  
DISCOURSE  
TO THE  
French King,  
Concerning the  
Re-establishment of the Jesuites  
in his DOMINIONS.

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Written in *French* by a Learned *Roman* Catholick, and  
now Translated into *English*, and humbly recom-  
mended to the Consideration of both  
Houses of PARLIAMENT.

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THE  
KING-KILLING  
DOCTRINE  
OF  
TESTS  
DISCOURSE  
BY  
FREDERICK KING.

LECTURE DELIVERED AT THE  
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T O

The most Illustrious PRINCE,  
**GEORGE,**  
 DUKE of Buckingham, &c.

May it please your Grace :



**T**HE indefatigable diligence and pains which your Grace has taken in the examination of the Delinquents, towards the discovery of the late designs of the Enemies of this Nation upon the life of his Majesties Sacred Person, to the Subversion of the Fundamental Laws of the Kingdome, and the Introducing of the Popish Religion, Gave me hopes that your Grace would not take in ill part the Dedication of this small Piece, lately revived and made English; after it had layn buried under the rubbish of oblivion during the space of 76 years.

The Original was by its Author first addressed to Henry the Fourth of France, who had so clearly and fully set down the King-Killing Doctrine of the Jesuites, carefully extracted from their own Writings, that I have adventured to prefix that Title to the Frontispiece of the Translation.

I have long since judged it the incumbent duty of a good man to serve his Prince and his Countrey with his whole Life and Fortunes, without the least reflections on present dangers, or future hopes of any other recompence, than the glory of the action it self. But besides that, your

## The Epistle Dedicatory.

Graces generow example did invite me humbly to adde my Mite (for want of better means and abilities) unto those more splendid Offerings, which divers Loyal Subjects have contributed towards the present redresses, and future security of the peace and quiet of the Nation; Besides the opinion I have that I could not render your Grace a more acceptable service, during the present respite of my duty in your Graces famous Laboratory.

This Discourse is by Providence so aptly fitted in all respects to this Nations present condition, (as your Grace will find in the perusal) that without the assistance of a Paraphrase, or any other sort of illustration, I take the liberty, with all the respects, submissions, and obsequious obedience that can enter into a Loyal Subjects Heart, most humbly to recommend it to his Gracious Majesties inspection, and to the eminently wise, and judicious considerations of both the Honourable Houses of Parliament.

In giving your Grace this short account of the Subject it treats of, I hope to have offered at some excuses towards an atonement for this presumption. I must therefore put a period to that, which the longer it detains your Grace from the pursuance of weightier affairs, does but the more point at the indiscretion of,

May it please your Grace,

Your Graces most humble,  
and most obedient Servant,

P. Belon.





A Plain and Sincere  
**DISCOURSE**  
 TO THE  
**French King,**  
 Concerning the Re-establishment of the  
**JESUITES.**

SIR,



Think that you will very difficultly keep your minde from being variously agitated upon so many requests that are made to you, from divers places, in the behalf of the Jesuites, and so many Reasons that are alleadged to you on the contrary.

I thought that your Majesty would be somewhat eased in the perusal of this, which I have proposed to my self on both parts, leaving divers considerations of no great moment, to apply my self to those onely that are of

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weight,

weight, and capable to move the minde of a great King in matters of great concerns, such as require a speedy resolution.

The truth is, Sir, that in re-establishment of the Jesuites, you will give much satisfaction to a great number of *Roman-Catholicks* of your Kingdom; who esteem them useful to extirpate new opinions in Religion; and by the same means you will oblige the greatest part of the Cardinals, who do affect them for divers and many reasons, besides their undergoing many Labours in the propagation of the Catholick Faith, and the power of his Holiness the Pope, throughout the whole Earth.

These are the great and principal Reasons that can move you on the one side; for as to that which is alleadg'd to you concerning the Education of Youth, it is insignificant; because that in truth, all things well considered, they have rather hindred than been advantageous to Learning. In short, this is the reason of it.

Before their coming into *France*, all the fine Wits, all the Children of good Families, did study in the University of *Paris*, where there were constantly twenty or thirty Thousand Scholars of the French Nation and Strangers. This great multitude did attract thither all the most Learned and Eminent men of *Europe*, either to appear, or to learn. The places of publick Lectures instituted by King *Francis* the first, were sought after, and retained ten years before they fell, by the lights of Learning. In the meer Hall of *Cambray*, there were then made more excellent Lessons in one moneth, than there has been since throughout the whole University in a year, comprehending the Jesuites, who have found out a way to establish themselves by little by little in all the chiefest Cities of the Kingdome; and in so doing, have cut off the Spring-heads from whence did flow that

that great multitude of Scholars; and by that same means have intercepted a great benefit which did happen to those Youths which studied in *Paris*, who did hereby the more civilize themselves in the *French* Language, and in the manners and affections towards the generality of the States, than they have done since, in not stirring out of the Provinces.

There is, besides these, another reason taken notice of by the University of *Padua*, complaining of them to the Signory of *Venice* in the year Ninety one, when they were suspended from reading to any one but themselves; because that their chief study being in Divinity, they commonly admit in all their Forms, except the first, none but young men, who rather inform themselves than instruct others. By these means Children remaining till Fifteen or Sixteen years of age in the hands of persons meanly learned, rarely become great men; neither do we see but very few that appear in company and in publick. This was evident in Ninety four; when the University of *Paris* presented her Petition against them, they sought after some eminent Lawyer from amongst those that had been their Scholars, to defend their Cause; which had stood them in need. They found a great number of persons of all ages that had been by them instituted, but not capable to maintain a great Cause; so that they were forced to make use of a very good Lawyer who had never learned anything of them. They frame theirs rather to Contemplation, than to Study and Action. Amongst the Physicians, which is a very learned Faculty, there are few of their Scholars in request. As to Humane learning, and the secret of the Oriental Tongues, they yet less apply themselves to it; and of truth, their true profession is Divinity, that's their Talent, their *Marathon*; they are very well versed therein: they make timely choice of the quickest Apprehensions and

sharp Wits ; and those that fall into their hands so qualified, seldome scape them. Their Society is a mixture of divers Nations, that confer and communicate their studies to one another. Finally, it must generally be confessed that they excel in Disputations, in that Science, the Queen of all others.

When I say that they know not the secrets of the Languages, it is not to deny but that amongst them there may be found persons of a moderate knowledge in Humane learning ; but I mean, that persons, such as the four Glories of *Gaul*, Kings of learning, acknowledged and confessed such by all the World, of which there are yet three living, and the fourth likewise in his better part, are not to be sought for amongst them.

All the Jesuites that ever were, would scarce deserve the name of Disciple to one of these four ; and I assure my self that those that understand something amongst them, will acknowledge the same. But they will answer, that they have not addicted themselves to it, and that their principal aim is Divinity. And they will say true.

It is further to be noted, that those amongst them that have some remarkable knowledge, do not amuse themselves in teaching Children ; for they presently addict themselves to the study of Divinity ; in which, being assisted with the labour of the greatest persons amongst them, they apply themselves to write.

And it is to be confessed that they are very proficient in the defence of our Catholick Religion against the writings of our Adversaries. Amongst that great number, there has been found one or two that have a fine Diction, a bold Stile, elevated Notions, fair Dispositions, and a thousand curious sharp Expressions.

Finally, if I am capable to judge of it, those Petitions that they have presented to your Majesty are two curious pieces, in which all that the great Masters have taught

taught in this Art is found curiously observed ; and truly their Cause could not be better defended.

Now that this great labour of theirs in Divinity has imbittered against them those of the Reformed Religion, is not to be doubted ; but that there is also many things in their actions, and even in their Doctrine, that makes them to be hated by very great Catholicks, which come not short of them in their Devotion, it cannot be denied. I shall mention but one thing, (not to trespass too long on so great a Prince his patience ; but truly this point deserves it, if any thing can, since it concerns the total.)

Sir, amongst the *Sorbonnists* sometimes some have been found, but very few and rarely, which, permitting themselves to be carried away by the specious Reasons of those which have made some discourse in *Rome* upon the power of the Keys, have attempted to make out that the Popes could excommunicate Kings, and unbind their Subjects from the Oath of Allegiance ; but immediately such Propositions, as being Schismatical, have been condemned by the Body of the *Sorbonne*, authorized by all the *Gallican Church*, and by the Orders and Decrees of your Parliament ; which were the two great shields of your Predecessors, against all the enterprises that have been attempted.

There are commonly very good Popes, (as at present) and very much inclined to favour *France*, in remembrance of those many great Obligations which the holy Seat has to your Crown : Sir, but sometimes there are some elected which wholly bend to *Spain*.

When this evil happens, if the *French* believe that their King can be lawfully excommunicated, and they exempted from the Oath of Fidelity ; of truth our Kings would run a great hazard to see themselves deprived of their Kingdomes, and of truth their power would be

be but Precary, that is, it would absolutely depend upon the good or ill will of him that should be elected by the Cardinals, amongst which there are always a great number that hold great Benefices in the Territories of *Milain*, in the Kingdom of *Naples*, and in *Spain* also. This would not be to be King, but Viceroy; King in Name, but in effect, a mere Lieutenant-General; such as were those Kings unto whom the *Romans* did give and take away Scepters whene're they pleased.

Therefore all those that have lived in this Kingdom since Christianity, have rejected such a Proposition, as the most dangerous that can be insinuated into the mindes of the Commonalty, and the most opposite unto the Word of God, who has said, *My reign is not of this world.* On which *St. Austin*,

*I Aust. tract. 115. Audite* Hearken, O ye Jews and Gentiles; *Judei & Gentes, audi Preputium*, give ear, all earthly Dominions, *audite omnia Regna* der not your power in this World. And *Terre, non impedio dominationem vestram in hoc Mundo* in *St. Luke*, one of the company said unto him, *Magister, bid my Brother divide the Inheritance with me*; and *St. Lucas 12. Ait quidam de Turba--- Magister,* he said unto him, *Man, who made me dic fratri meo ut dividat a Judge or a Divider over you?* *mecum hereditatem. At illi dixit ei, Homo, quis me constituit Judicem aut divisorem super vos?* On which *St. Bernard* in the first Book of Consideration, *Those who say that, can never make it appear that the Apostles have set Judges over men, or dividers or distributors of Lands.*

*D. Bernard, lib. I. de Confid. Non monstrabant puto qui hæc dicent ubi--- Aliquando quispiam Apostolorum sederit Judex hominum, aut divisor terminorum, aut distributor Terrarum. Stetisse denique lego Apostolos Judicandos, sedisse judicando non lego; erit illud, non fuit.* In brief, we read that the Apostles have been judged by others; but that they have sat to judge others, we do not read it: This shall be, but it has not been. On



On which indubitable Reasons, and an infinity of others that I omit for brevity, the *Sorbonne* has ever decided, and with her all the *Gallie* Church, that it was a Schismatical Proposition, That the Popes should have power to excommunicate our Kings, or to attempt any thing upon their most Christian Majesties. And *John Tarqueral*, in the year One thousand five hundred sixty one, was condemned by Act of Parliament to do open Penance, and ask the King forgiveness, for daring to set this Proposition in his Thesis, though he did declare that he had done it but in way of dispute; and it wanted but little of his being condemned to death. It was well for him that the King was but eleven years of age; if he had been fourteen, he had never escaped it.

I have said that the *Sorbonne* had always condemned that Proposition, I mean, until the Father-Jesuites had instructed divers Scholars in those Lessons, which they did continually make in Divinity: For of truth, in Eighty nine, when the Excommunication against the late King was brought, and that it was proposed in the *Sorbonne* to know whether the Pope had that power; presently the ancient Doctors, *Faber Syndick*, *Le Camus*, *Chabot*, *Faber Curat* of *St. Paul*, *Chavagnac*, and all other Ancients of the right stamp, did vertuously resist against it: But the match was so well made, that all the young ones that had studied in Divinity at the Jesuites, *Boucher*, *Pichenat*, *Varadeir*, *Samelle*, *Cully*, *Aubour*, and infinite others, did carry it with plurality of Voices, against the Word of God, and all the Maximes of *France*.

Neither can it be denied, but the opinion of the Jesuites, That the Pope can excommunicate Kings, exempt their Subjects from the Oath of Allegiance, and take away their Scepters, their Crowns, and their Kingdoms: This, I say, cannot be denied, since after the University of



of Paris had objected this dangerous Doctrine to them, they were so far from denying it, that, on the contrary, in their Defence, which was deliberately composed by the common advice of their Society, in the year One thousand six hundred and five, intituled, *The Truth defended against the Plea of Anthony Arnauld*, in the seventieth Page, they use these very words: *Thou hast no need to prove that the Kings are, or ought to be sole Lords Temporal in their Kingdoms, seeing that the Pope, as I have said, does not pretend any thing in that Sovereignty, saving to redress, as Father, or as Judge, those that should be perverse unto the Church; for then he not only may, but he ought also to shew himself their Superiour, for their own good, and that of the Publick. This saving does fret thee, and begets thee a sower face; yet thou must swallow it, and moreover confess that thou hast neither Reason nor Conscience. For, in the first place, this is advantageous to the Princes, which are frequently retained in, or brought back to their duty, rather by fear of the Temporal, which they always love, though they are wicked, than of the Spiritual, of which they make no account except they have a good Conscience, which happens not always; therefore it was that God did threaten the Kings of Israel rather to take their temporal Kingdom from them, if they observed not the Law, than to deprive them of Eternal life: and he put it into practice unto the very first, from whom he took away the Scepter.*

In the Impression in small characters, this is in the 34 page.

And by reason, Sir, that they finde all the Maximes of the Gallick Church, and all the Acts of your Parliament, to be directly contrary unto this so dangerous a Doctrine, which they little by little do infuse into the mindes of the vulgar that anciently were so far from it; they are forced to fly to this refuge, in saying that the stories which we alleadge of our Kings, are examples

of

of Rebellion, in these words: *Thou art so little wise, and so ill a Frenchman, as to draw examples of Rebellions out of the French Histories, tarnishing the splendour of our Kings, and of our common Mother.* And about two pages further, *In a King all is great, be it Virtue or Vice; and if he employs his power in doing ill, he cannot be stopped but by a greater power: And therefore we have seen the use of that sword practised in the persons of divers Kings, and in divers Kingdomes; and if the practice has not always been beneficial, it might have been always so, if the Subjects had been well disposed.*

Page 64,  
65, 66. of  
the first im-  
pression of  
their De-  
fence con-  
ceived, un-  
der the ti-  
tle of The  
Truth de-  
fended.

And in the  
last impres-  
sion in small  
characters,  
in pag. 49,  
50, 51.  
Page 51 of  
the small  
impression,  
and page  
67 of the  
larger.

There never was any thing more plainly writ; and there never was in the world any thing more contrary to the Word of God; who wills, when he sends us good Kings, that we should return him thanks; and when he sends us wicked ones, that we should praise him for them also; believing that he doth it for the best, that thereby we should love the world less, and go out of it more freely. It is God alone that establisheth Kings; it is he alone that can take them away, in drawing them to him when he pleases. The Keys which he gave to Saint Peter, and to his Successors our holy Fathers, have respect but to the Kingdom of Heaven, and not in the least to those of the Earth. He who had the power of all things, when on Earth, did not meddle in the chastising of Kings, nor in the breaking of their Crowns; on the contrary, his whole life has been an open Book of Humility, and has given no other Arms to his Apostles to propagate his Law with. He has said unto them, *The Kings of the Gentiles reign over them, and they that bear rule over them are called bountiful; but ye shall not be so.* It is not Gods pleasure that Saint Peter, nor any of his Successors our holy Fathers, should undertake more than himself did: neither did the first do so; and if others do attempt it, in that they abuse their power, and

Lk. 22.29

ought not to be heard. The *Gallie* Church has ever judged it so, and has excommunicated those that said the contrary, as Authors of a haughty and most pernicious Doctrine; which endeavouring to make men pious by impiety, does always cause a world of Murthers, of Incendiaries, of Ravishments of Women and Maids, of desolations of Cities and whole Provinces. It is the Abyss of Abysses, and the Sea of abominations; we have felt it to the extremity, and yet the Jesuites are daily more and more obstinate in this point.

If we believe them, the Bulls of *Rome* can develt all the Kings on Earth, and take away their Temporal, and their Scepter. Conformable to this, is that which *Bellarmino*, once a Jesuite, now Cardinal, does write on this Subject. *As to Persons; the Pope, as Pope, cannot ordinarily depose Temporal Princes, though there be just Cause, in the same manner as he deposes Bishops, that is, as ordinary Judge: And yet, as Sovereign Spiritual Prince, if it is necessary for the saving of Souls, he may change Kingdoms, take them away from the one, and give them to the other; as we shall prove it.* And in the eighth Chapter, for proof he alleadges, *That violent enterprizes are directly opposite to the Word of God, and detested in all Histories.* The conclusions of which shews us, that the great Establishment of the Turkish Empire, comes from the Intestine furious Wars amongst the Christians, begotten by such Usurpations as have bathed *Europe* in the blood of her own Children both in the East and West. Saint *Ambrose* was far from so much as thinking to meddle with the Scepter, Crowns, Temporal, or freeing any Subject from his Oath of Allegiance. Neither could he have done it without directly opposing God's Commandments; he onely made use of a smart admonition to discover a great fault,

i Controv.  
3. lib. 5.  
c. 6. p. 4.  
1681, of  
the Impres-  
sion in the  
year 1601.

It being much to be observed, that the same *Bellar-* Belarmine  
*mine*, and the same Jesuites, in the said Defence, do main- Controv. 3.  
 tain and endeavour to confirm the common extravagant lib. 3. c. 7.  
*Uran-fantam de majoritate & obedientia*, condemn- and the Je-  
 ned in *France*. Now by this Extravagant, if the Pope suites 9. 42.  
 does ill, deviates, or undertakes more than he ought, of the small  
 men however are bound to obey, and God onely can Impression  
 judge him; so that though a Pope with all the injustice of their de-  
 possible should fulminate a King, as we have seen it pra- science, under  
 ctised in 89, against our deceased Master, a very great the title of  
 Catholick: nevertheless by the Doctrine of the Jesuites Truth de-  
 no body in the world can finde fault with it; it is for- fended.  
 bid to all, and onely referr'd to God. And in the mean  
 time this King, not onely with consent of his Subjects,  
 but even by their own practice, must be devested of  
 his Kingdome and Crown, and in his place must succeed  
 what person it will please that Supreme Power to esta-  
 blish there; according to those words of *Bellarmino*;  
*Change Kingdomes, take them from the one, and give*  
*them to another*; which are the same terms that *Tanque-*  
*refuses*; *Regno & dignitatibus privare potest*, condem-  
 ned by that worthy Act; and yet *Tanquerel* had not been  
 so bold as to say that the Pope could give to another  
 what he had taken away.

*Bellarmino* goes further in the *Exemptione Clerico-*  
*rum*, printed with that of Indulgences, 599. for he  
 positively says, that all Ecclesiasticks of your Domi-  
 nions are no longer your Subjects; which is also di-  
 rectly contrary to the exprefs Word of God, and the  
 Maximes of the *Gallican Church*, as the rest that has been  
 said; and yet he doth boldly maintain it, and with mere  
 cavils does endeavour to pervert those words of Saint  
*Paul*, *Let every soul be subject unto the higher powers*; ROMANS 13.  
*for there is no power but of God, and the powers that be,*  
*are ordained of God: whosoever therefore resisteth the*

power, resisteth the ordinance of God. And afterwards, Wherefore ye must be subject, not because of wrath onely, but also for conscience sake. For this cause ye pay also tribute, for they are Gods Ministers applying themselves for the same things. Upon which, St. John Chrysostome observes, that those words are said not onely to the Laity, but to the Clergy, to the Religious, even to the Apostles also. The same Bellarmine would elude these words of St. Peter; Be subject unto all humane order for Gods sake; unto the Kings, as unto the highest; unto Governours, as being sent by him. And amongst other things, the said Bellarmine says, At that time it was very necessary to diligently advertise the Christians that they should obey the Kings, lest the predication of the Faith should have been hindred. Which would be to make of our Christian Religion a Religion of Deceivers, a Religion of Foxes, that at first should come and say, Our Kingdome is not of this world; we all obey, even Ecclesiasticks as well as others, the Kings and the Governours; and after they should have got the better of it, and assumed the Authority, they should then speak things quite contrary, and proudly take upon them that which God Almighty hath reserved to himself, over the Kings of Israel and all others also. Of truth, that is the real Doctrine of the Jesuites, this is their craft, this is the way which they keep, to insinuate themselves in Kingdomes: But Christian Religion is quite another thing, which ever speaks plainly, sincerely, without disguise, without Hyperbolies and dissembling, and never alienates Subjects from their Princes, as doth the Jesuites Doctrine. For in fine, this is the Conclusion of the said Bellarmine; But it may be said, that it would be a wrong done unto Princes, to be against their wills deprived of that right which they had over the Clergy, before they were entered into Orders.--- To which I answer, that



that no wrong is offered them; because that whosoever makes use of his own right, wrongs no body in it: Now, he makes use of his own right, that chuses that condition which he thinks most convenient, though by accident it follows that the Prince is deprived thereby of his Subject. This is not mincing of the matter, but in short to tell your Majesty, that as many Ecclesiasticks as are in *France*, are so many of the Popes Subjects. And in the page 255, he useth these words: *The Pope hath taken all the Ecclesiasticks from the subjection of their secular Princes.* Whence it follows, that as to what concerns Ecclesiastick persons, they are not under Sovereign Princes, &c. which in plain *French*, is to build another Estate in your Estate, Sir, and another Kingdom in your Kingdom. To prove this Doctrine, which is directly opposite to the Christian Faith, in the same place, page 255, he makes an Argument a Simily, and says, That it is the same thing as if a King did subject part of his Kingdom to another; and so doing, by the right of War, or by other just Titles, should lose part of his Estate; and says very true, that the establishment of this Maxime is more dangerous for Princes than the loss of a great Battle, or of a great Province; for the evil is in the Bowels, and those that are already lost, do frequently draw the others, by their secret confessions, to overthrow that Monarchy under which they were born. If they are sometime constrained to acknowledge the Magistrates, they say it is by force that they must truckle, but that it makes no consequence: which we ought well to consider. And they further adde, That the Ordinances of Kings, though they have nothing in them contrary to Holy Scripture, nor to the Canons and holy Decrees of the Church, however do not oblige the Churchmen more than *ad directionem, non ad coactionem.* These are their proper words in the page 269; which is the same.

Page 268  
of the said  
Treatise of  
Exemptions.

same that they afterwards say, in the page 271, That the Clergy are no longer Subjects of the Temporal Prince, and that he loses them; as indeed this is without doubt, that he is no longer a Subject, that can no longer be compelled to obey the Laws.

These Heresies had heretofore been rooted out of your France, Sir; but there are some that come to sow them plentifully there again, and have had the cunning to foist this Treatise in with that of Indulgences; they have crowded it into the Press, that it might not be taken notice of. Now of this Proposition, that the Ecclesiasticks are no longer Subjects, there is a marvelous Consequence, which is, that they can attempt any thing against their King, without committing of high Treason: which Consequence is couched in precise terms in the *Confessors Aphorismes*, composed by the Jesuite *Emanuel Sa*, upon the word *Clericus*; The rebellion of a Clark against the King is not High Treason, because he is no longer the Kings Subject.

In the Impression of Antwerp, or of Col-len.

And in the word *Princes*, they still make it more clearly appear how contrary they are to the Word of God, whose Will is, that the bad Princes established in the Throne of their Ancestors, should be born with as given from God's hand. For this they say of it; *A King may be laid aside by the Republick, because of Tyranny, or in case he does not his Duty, or when there is any other just cause, and another King may be elected by the Major part of the People*: Yet there are some who believe that Tyranny is the onely sufficient cause.

First; the maliciousness may be perceived in leaving undecided so weighty a business; God knows whether they do it in craft, that they may be of one or the other opinion, according to their pleasures and their designs.

And in the second place, what is more contrary to the Chri-



Christian Faith, than to leave to the power of the People to judge of the good or evil Government of their Prince? and to persuade them that with a good Conscience, and the Will of God, they may Banish or Murther him, provided the Major part be of that minde? which is a very necessary Condition; For if they were the least number of that furious opinion, they would be in danger to die in the attempt; which would be great pity to lose persons so well disposed to the Jesuites Doctrine, I mean, in banishing their Lord and Master from his Inheritance, crying Tyrant after him: Therefore at the very end of this Book, *Pardo Inquisitor of Antwerp*, in the year 1597, says, *That he will thereby cause a great good*: And God knows what greater good he could cause to his Lord and Master, than to contribute to the dissipation of your Crown, with which at that time his said Master had a contest with Fire and Sword. This is what these same Jesuites adde upon the word *Tyrannus*, in those Aphorisms of Confessors, (which they continually inculcate into the minde of the People,) *He that governs Tyrannically a State lawfully gotten, cannot be devested of it without a publick Judgement; but when once the Sentence is pronounced, the next that comes may be the Executioner. If after admonition he stands not corrected, he may be deposed by his People, though they had sworn perpetual Allegiance to him.*

Whether all this Doctrine does nearly concern you, I leave your Majesty to judge; it concerns not the whole world together so much, as your Majesty and your Posterity.

*France* is your Inheritance, which you hold from God alone, and your good Sword. If the world should last a Thousand years longer, and that your Posterity should continue so long, as we ought to wish it, it ought in Justice

Justice always to reign over the *French*. And the Pope (which may sometimes be an Enemy of your Family) should not have power to release one single Frenchman from that allegiance which they owe unto you and your Posterity. But if these Maxims get ground amongst us, your Posterity, Sir, will wear its Crown, and hold its Scepter, no longer than it shall please the Holy See to have it so.

Of this first Maxime depends the second, on which I have seen many writings on both sides, yet none come to the point: Some say that the Jesuites counsel to kill Kings, it is not so; on the contrary they serve them, and frequently with affection. But here lies the distinction; they believe that those Kings which are excommunicated by the Pope, are no longer Kings, but Tyrants. You have heard what they say on that word *Tyrannus*; and in truth, if you consent to the first Proposition, the second will of necessity follow: for if the Pope can lay his hands upon the Scepter of Kings, and their Temporal Estates, as the Jesuites say, it of necessity follows, that when his Holiness has fulminated a King, he remains a private and a particular person; he is no longer a King; and if he continues to reign, he is a Tyrant. Whosoever shall agree to the first Proposition, will be led by force to the second. The small book writ by *John Gignard* Jesuite, the which he did own in Parliament where both Houses were met, had those two Propositions outrageously writ in it; for amongst the rest, there was, that the cruel *Nero* had been killed by a *Clement*, as a gift of the Holy Ghost, so called by our Divines, and as it had been worthily praised by the late Prior of the *Jacobins Bourgoin*, Confessor and Martyr. That the Crown of France could and ought to be transferred to another Family than the *Bourbons*: That the *Bearnoïs*, though converted to the Catholic Faith, should be treated

more

more mildly than he deserved, if a Monkish shav'd Crown was conferred upon him in some well-reformed Convent, there to do Penance for so many evils that he had done to France, and thank God for giving him grace to recollect himself before his death. That if he could not be deposed without War, that there should be War; and if War could not be waged, that he should be put to death. Your Majesty may see the Original; it is worth your perusal, Sir.

Moreover, *Ambrosius Varades* was the Principal of their Colledge at *Paris*, chosen by them as one of the honestest men of their Order, and is still amongst them in as great honour as ever; and yet if it would please your Majesty to have the Processe of *Barriere* brought unto you, you will read there, that it was *Varades* who the moneth after your Majesties happy Conversion, did encourage the said *Barriere* to thrust his two-edged Knife into your Bowels, and did oblige him to it upon the Sacrament of the *Eucharist*; assuring him by the Living God, that he could not perform a more meritorious act, and that the Angels would carry him to Heaven for it. If this is not true, *Varades* ought to justify himself: He was some time after hid in this City when your Majesty came into it; whence he went out in a disguise, and went to *Rome*, where he is now honoured amongst them as much as can be. It is an easie thing to deny with the mouth; but the actions are stronger, and belie the words. *Varades* having committed this horrid and execrable deed, should be brought bound unto you by the Jesuites to receive most exemplary punishment, if they were of another opinion than his: But since on the contrary, you see that they honour him more than ever, and that they are still so bold as to place him amongst the chiefest persons of their Order, it follows, that with their Wishes, with their Will, and with their Affection, they

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have

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Page 69 in  
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have all encouraged the said *Barriere* through the Or-  
gane of *Varades* their principal; and that it is no parti-  
cular Parricide, but a general one, therefore it is groun-  
ded upon their great Maxime; from the execution  
and practice of which they expect the most praise, as  
shall be said. But where is it that they still set *Varades*  
amongst the chiefeft persons of their Society? Here it  
is, in the page 265 of their said pretended *Defended*  
*Truth*, printed a year after *Varades* his flight: *What have*  
*not divers great persons of this Company suffered? who*  
*knows not (to speak to our France) the affronts which have*  
*been offered them, and the Calumnies that have been ven-*  
*ted against John Maldonet, Edmund Auger, Claude*  
*Matthew, James Tyries, and at present against Annibal*  
*Godret, James Commolet, Bernard Roillet, and Am-*  
*brosius Varades?* It being convenient to observe, that  
these are their great Martyrs, and that have suffered so  
much; this is speaking as properly and as Christian-  
like, as when they call by the name of terrible Persecu-  
tion their Process of 64 at *Paris*, which is strangely a-  
busing of that word. But it would be very properly  
spoken, to call by the name of persecution of all the  
true Frenchmen, those furious and woful Wars that the  
Jesuites have kindled all over the Kingdom.

If *Barriere* had been a Disciple of the Jesuites, bred  
and brought up in their Doctrine, he had scarcely accused  
*Varades*; for they believe those damned who discover  
unto Justice the exhorters to such Enterprizes. And  
this third Proposition does follow from the first and the  
second: For if the Pope can excommunicate Kings, and  
that it is well and meritoriously done to kill them after  
the fulmination, it also follows, that Martyrdome ought  
to be endured afterwards with constancy, and not to be  
the cause of the death of those that have advised the  
way to eternal Life. These Propositions are linked to-  
gether, and go the same pace.

There-

Therefore *Chastel* did not accuse any Jesuite in particular, since thinking he had done well, as he declared it, he did resolve to stab you with his Knife in the Throat; whence it follows, that he did fear damning of himself in naming those persons who had shewed him the way to Heaven, according to his perverted Judgement. And notwithstanding as God the protector of Kings draws the truth out of the mouth of those that would the most conceal it.

These are the very words of *Chastel's* Interrogatory, of which your Majesty may see the Original, which shall be avouched most true by above thirty of the Presidents and Counsellors, more to be believed a thousand times than all that the Parties can say in their own cause. He being enquired where he had learned this new Divinity, has answered, *that it was by Philosophie*. Being interrogated whether he had studied in Divinity in the Colledge of the Jesuites? has answered, *Yes, with Father Guerat*, with whom he had been two years and a half. Being asked if he had not been in the Chamber of Meditation, in which Jesuites introduce the greatest Sinners, which see in the said Chamber divers pictures of Devils of divers frightful shapes; so under pretence of reducing them to lead a better life, to disorder their Brains, and incite them by such admonitions to act some great things? Has made answer, That he had frequently been in that Chamber of Meditations. Being demanded by whom he had been perswaded to kill the King? Made answer, that he had heard in divers places that it was to be held for a true Maxime, that it was lawful to murder the King; and that those who said so, did call him Tyrant. Enquired if the discourses of murdering the King were not common amongst the Jesuites? Answered, That he heard them say, that it was lawful to kill the King, and that he was out of the pale of the Church,



Church, and that he was not to be obeyed, nor owned for King, till he was approved by the Pope. Again, being asked the same in the great Chamber, the Presidents and Counsellors of it, and of the *Tournelles*, assembled, he hath made the same answers, and has furthermore declared and maintained that Maxime, That it was lawful to kill Kings, even the then reigning King, who was not in the Church (as he said) because he was not approved of by the Pope. Whosoever shall read the Petitions that the Jesuites have presented to you, Sir, will think that *Chastel* had not accused them, so boldly they deny the truth; but I know not what greater accusation can be found, what greater charge can be laid to them, than to infatuate the tender mindes of young people with such a furious Doctrine as leads them to murder their Prince.

To which is conformable that which we read of the deposition of *William Pary*, made at his death; which was, that *Benedicto Palmio* a Jesuite had made him take the resolution to commit that Murther, and that having communicated about it with a Priest named *Vates*, the said Priest had dissuaded him from it, telling him, that he should be damn'd if he did it: That finding this contrariety of opinions, he went to Confession to *Anibal Codreto* a Jesuite, who told him, that without doubt this *Vates* was an Heretick; for the true Church did not doubt but that Kings excommunicated by the Pope were Tyrants, and therefore ought to be kill'd. And the Commentator of the Book called, *The Summary of Constitutions*, otherways *The seventh of the Decretals*, in the page 308, after having exalted the Jesuites as much as may be, as of truth they have some very good parts, finally for the sum of their praises, he says this of them: *Tyrannos aggrediuntur lolium ab agro Dominico euellunt.* Your Majesty may take the Book in hand; you well understand

derstand that Latine; and I have heard you construe harder than this. Finally, that this does not signifie that they do most boldly and effectually tear up the Tares out of the Lords Field, and lay aside those that are excommunicated: at *Rome* it is not to be doubted they call them all Tyrants, of what Religion soever they are.

And of truth the late King was always a very great Catholick, every one did sufficiently know it, and those particular Obligations which the Church owed him. Nevertheless, so soon as he was excommunicated at *Rome*, Father *Commolet*, Father *Bernard*, whom they extol to Heaven in their Defence above alleadged, and generally all the other Jesuites, did never call the King after that time to his death but *Tyrant*, *Holophernes*, *Moab*, *Nero*; which is conformable to their definition of Tyrant above mentioned.

At Christmas 93, your Majesty was Catholick; and yet in *St. Bartholomew*, the same *Commolet* said, *We must have an Aod, be he Frier or a Souldier; were he a Shepherd it matters not, but we must have an Aod*: And after that, being advertised that he was informed against, he got out of the way. This can no more be denied than the business of *Varades*, which they would disguise in confessing, that of truth *Barriere* did discover his intentions to the said *Varades*; but that he did answer him that he could not counsel him in that point, being a Priest.

If there had been no more said, what is this in effect, but to tell him that he ought to have done it without prating? it signified, Do more, and speak less. But to go further, if your Majesty calls for *Barriere's Verbal Proceß of Death*, you will finde therein, that *Varades* the principal of the Jesuites, did exhort, animate, and oblige him by the holy Sacrament of the Altar, to suddenly  
and



and courageously give the Blow ; and truly your Majesty did never run a greater hazard in your life : God knows what wonders these persons would have made of your death , as they had so well done on the late King's, proudly insulting over his Hearse by Letters sent in all the parts of the world, which they in a greater Bravade did cause to be printed in *Rome*: they are inserted amongst their publick Letters and Annals , in the page 305 of which here is the version : *It is said that he* (meaning the King) *had caused us to be carried to St. Macaire, there to have had all our Throats cut, if he had not been the first served so : When the news of it came here, our Enemies were marvelously astonished at it.* I never was so amazed as when I did read that part of their Letters ! and of truth who would have thought that religious persons, or that any Christian would ever have shewn such a rage and so inveterate an enmity even after death ? Nature teacheth us to have pity and commiseration of our Enemies, when we once see them laid. They that are not, can no longer be our Enemies : But to set their Feet upon the Throat of their Master, their Lord , and their King, the first King of *Christendome*, proclaiming victory, is to out-do all the Barbarous Inhumane Cruelties that can be imagined.

I must confess that this unhappy Prince has not been sensible of this insultation, neither was it intended as an affront against him, but to your Majesty, Sir, and to all those that bear the name of *French* : But he did most severely feel the Poison of the League , which had been prepared for him by one *Clande Matthew* a Jesu-ite, who died in *Italy* at the end of the year 88, through those Labours and Voyages which he had continually made into *Spain*, *Germany*, and *Flanders*, since the decease of Monsieur , to accomplish and confirm that great and horrible Conspiracy against the late King, and  
all

all the House of *Bourbonne*. Your Majesty sees what *Guignart* has writ concerning it; *That the Crown of France might and ought to be transfer'd to another Family than that of Bourbon*. And those that know the secret of the League, lowdly proclaim, that the Father Jesuites have been the true Fathers of it, and that they are guilty and responsible of the death of all those which are fallen in that great Abyss by them opened. Here is a short story, which clearly confirms it: What the designe of the Council of Sixteen was, is well known, who by an intercepted Letter were found to give the City of *Paris* unto the King of *Spain*. Whence did they chuse a President of their bloody Council, but from amongst the Jesuites? Who gave them Father *Odo Picknat*? they own it in their *Defence*, printed at *Paris*; but they say that it was to allay the fury of those Sixteen. To this some would answer, that it were pouring of Oyl upon the Fire, to set a Jesuite amongst Seditious persons. As for my part, I say otherways; namely, that those Sixteen had more need of a Curb, than of a Spur; and that the onely means to bring their unhappy designe about, was by moderating their too great eagerness. But who sees not a marvelous Correspondency between these Sixteen Hangmen? (they cannot be call'd otherwise, since that they themselves did hang up the onely President of Parliament which was remaining at *Paris*.) Who sees not, I say, a wonderful correspondency between the Sixteen and the Society of Jesuites, since that they would be presided over by one of them, rather than by any other amongst Ecclesiasticks or Laity?

Besides, who knows better than your Majesty, that since the beginning of 85, their Houses at *Paris*, and in all other parts, have served for Rendezvouzes and meeting-places to all those who have endeavoured the advancement of the *Spanish* Interest? and that the Packets

kets of Letters have been carried, opened, and distributed thither, where they had a daily communication with *Mandoss* the *Spanish* Ambassador and his Successors at *Paris*, and with those Agents and intermedlers in the affairs of King *Philip*, in all the considerable Cities wherein they had footing; all which is most visible.

Page 159,  
of their De-  
fence, under  
the title of  
Truth de-  
fended, in  
great cha-  
racters;  
and in pag.  
119 in  
small.

It is true, Sir, that they now alleadge that you are now so strictly joyned unto the King of *Spain*, that that should rather serve than prejudice them, because your Majesty does not affectionate any thing more than those that cordially love the *Spaniard*.

This peradventure may be said now; but indeed I found it very strange that they should use those words when we were in the greatest height of the War with King *Philip*; for in the time of *Charles* the ninth there was no talk of *Spaniards* but in kindness. But the Hereticks, not in hatred to the Nation, (for the *English* or *Germans* ought to be greater Enemies to them, having more endamaged *France* than other Nations have) but of Religion, have endeavoured to render them odious under colour of business of State. I am of opinion that it was a little too much discovering of their affections towards the *Spaniards*, in a time when they did Massacre the *French* by Thousands upon the Frontiers of *Picardy*. One ought never to be so much transported with an affection, and the common Vow of ones Order, as to forget ones Birth; and one ought always to have some small sense of the sorrow and miseries of ones Country, seeing that they were also Catholicks which were murdered, of all Ages, of all Sexes, in great numbers, and without mercy. This is, methinks, to be very hard hearted, to speak so kindly of those that at that very time were bathing themselves in the blood of the *French* Catholicks. If the *Spaniards* bear more Respect, Reverence, Honour; if they give greater gifts and gratifications to the Father Jesuites;

Jesuites; if they are by them called Apostles, (as they themselves write it) yet ought they not to speak thus of them in *France*, and in time of War, as in time of Peace.

In that Petition which they have lately presented to your Majesty, they have largely extended themselves on that Subject; and with divers Reasons, in these following Terms: *That which they taxed us with, that we were Spaniards, was a crime forged at the Anvil of the time, which in its season was of good temper; that is, when the Wars were between France and Spain, then it was an odious name, a name of distrust and hatred: Now that your most Christian Majesty has tied the knot of an holy Peace with his Catholick Majesty, and that the French and Spaniards are reciprocal Brothers; this crime is superannuated, out of season, and without reason.*

Yet I must confess to you, Sir, that in my opinion, besides what we already know, these persons in all those fine Discourses of theirs, do express themselves wonderfully engaged unto the King of *Spain*; they endeavour much to remove all Suspitions from you, and labour in it with a most exquisite art: but yet it may easily be discerned, that above all they would not have your Subjects know, that they are any other than most affectionate Servants to King *Philip*, believing that it is important to the welfare of his Interest so to do: The which, when I joyn with the Act of Inquisition which did annul the Decree of the *Sorbonne* against them in 64, as they themselves boast of it, and with their first Foundation, made by a Spanish Captain; and also with these words, which are in *The Life of Ignatius*, page 169; *Vita Ignar.*  
*That we ought to pray to God over and over, night and 87. p. 403.*  
*day, that he long preserve in health and prosperity the Catholick King Philip, who by his Hereditary and excellent Piety and Devotion, singular Prudence, incredible*

*Vigilance and Power, infinitely greater than ever King had in this world, serves, as a Bulwark, for the defence of the Catholick Religion; which he performs not onely by his Arms, which have ever been invincible, but also by the means of that great Senate of the Inquisition, which continually watches for the good of the Catholick Religion. When I joyn all these things together, I must needs say, Sir, that if some ill fortune should engage you into a War, I should very much fear that those persons would secretly render you all sorts of very ill Offices; and if that at no other times they are idle, for they still advance the propagation of their Doctrine above taking notice of, in which, (as they made it appear in 89) that they had already laboured much, and made great progress: For if such an Excommunication had come forth against King Henry the second, it had not had the power to make the least City of your Kingdom to waver; but through the means of the Father Jesuites it has caused the death of the Son of him, who had but laugh't at it, no more than his Predecessors would have done. It is a strange thing that an Army of two hundred Thousand men could not act against the late King, that which some two Hundred Jesuites have done, in disposing the Subjects to take fire at the very first touch; whereas formerly France was a vast Sea, in which this kinde of Thunder was as soon quenched as fallen.*

Now of truth, so long as your Majesty and yours will be in good intelligence with the Popes, the great effect of this Doctrine will not manifest it self, and you may hope to be always in that condition; but the time that is to come is uncertain: Therefore it is that in time of Peace you cause a diligent fortifying of the Frontiers; but it is very difficult for the Holy See to exempt it self three times together from falling into the hands of the Partizans of Spain, there being so great a  
num-



number of them amongst the Cardinals. And then, Sir, I must speak frankly, and without flattery: the truth is, that then your Crown, your Scepter, and your Dominion, would depend on this single Query, Whether there would be more of your Subjects that would embrace this opinion of the Jesuites, than there would be of a contrary one? If theirs should prevail, you would no longer be any thing: if it proved the weakest, you would remain Master, yet it would always be with the blood and ruine of many of your Subjects good and bad. On this point, your Majesty ought to consider that this Doctrine of Excommunication is at present much more dangerous to us, than when we had Possessions and Armies in *Italy*, by which means we could assist a Pope, which should be forced to act any thing against our Interest: But now a Viceroy of *Naples*, with the Pensionary of *Spain*, that are in *Rome*, do so tread upon the Necks of the holy Fathers, that they might be thrice besieged and taken, before we got half way to their assistance. To this may be added; That *Rome* has always been fed with the Corn of *Sicily*, her Granary.

On all has been said, it is good to observe, that the Jesuites, considering how dangerous this their Doctrine is to Princes, do take special care not to publish it at their first insinuation and admission into foreign Kingdomes; but when once they have a foot fixed in any place, then little by little they set it afloat from one to another, amongst the people, who are naturally but too apt to swallow this sort of Boyson: for what can be sweeter to many mindes, than to be freed from that Subjection unto which they are obliged by birth? I know very well, that men of reason know, that to obey Kings is the true and great liberty that is taught us by Nature, and the Law of Nations, which obliges us to serve and obey that Prince under whose Dominion we have first seen light, as an eminent Philosopher did once say, and

that no man upon the face of the Earth can dispense us from that obedience unto which God hath obliged us. But for one of so good a temper, there will be found three of another opinion; and the worst is, that commonly the boldest and most forward undertakers are those that fall into this Precipice; and it frequently falls out, that an inconsiderable number of such busie persons will prove more powerfull than a far greater number of others. Have we not experimented it? I verily believe, that when first they began in Paris to call the late King Tyrant, saying, *That he was excommunicated by the Pope, and that he ought to be exterminated*; there were twice more that believed the contrary, and that would have had him to peaceably reign in his Palace of the *Louvre*, and had rejoiced to have seen a dozen of those mutinous persons hanged; but they stood staring at one another, their Hearts did fail them, and not their strength. Thus it is that ten Travellers are sometimes robb'd by a less number of Thieves, through a surprisal. Those that remain in their natural obedience, sleep in the night, and busie themselves in the day-time about their particular affairs. On the contrary, those that are desirous to change Masters, and subvert the State, meet in the night to plot and fortifie themselves; they have nothing else to do, they live on their secret Pensions, and finally oppress the others by surpris; he that first takes up Arms has the advantage.

Now the Jesuites firmly sticking to those dangerous Maximes, and spreading them all over the world, as I have already shewn; I must confess, Sir, that the growth of such a Doctrine seems to me to outweigh all the considerations that are alleadged to the contrary.

For as to the confuting of new Opinions in Religion, we may safely say, that blessed conversions are not to be performed with Racks, Tortures, and apprehensions of death, according to the mode of the Inquisition of



*Spain*; unto whom, and to the Arms of *Spain*, the Jesu-  
ites do attribute the preservation of the Catholick Reli-  
gion, as I have already shewn: But by the Sword of  
the Holy Ghost, and the Eternal Word which is mildly  
taught by our Doctors, Ministers, and good Bishops, which  
in my opinion yeild not in the least, in Doctrine to the  
Father Jesuites, though they sometimes make use of some  
of their arguments both good and forcible; and in my  
opinion we ought to prize as much their Books of Con-  
troverfies in Religion, as we ought to detest those which  
spread abroad the above-mentioned Doctrine.

Give me leave to tell you, Sir, that though the Fa-  
ther Jesuites have sometimes had a hand in some Con-  
versions, yet I think them not so successful in that, as  
are our Bishops and Doctors. Their method too au-  
stere, and so different from the free nature of the *French*,  
amazes the people at the first onset. They practise so fre-  
quently with strangers, and are so conformable to the  
example of their *spanish* Founders, that the most part of  
them retain too much severity in their Looks, their Be-  
haviour, and Discourses. It is the part of a wise Physi-  
cian to sute himself to the humour of his Patient, and to  
chuse him out pleasing Medicaments. The Jesuites do  
not so with the *French*; they have so fiercely roared  
great Blasphemies against the late King, that the thoughts  
of them still strikes an horror. The *French* have all a  
certain kinde of natural inclination to love their Prince;  
which makes their Hearts to rise and start whenever they  
hear such cruel expressions against their Kings. I one  
day did cause them to be informed (for I did once love  
them peradventure more than I ought) that I was sor-  
ry to see them so inveterate against the dead; and I  
thought that those services which that poor Prince had  
rendred the Church, even with the hazard of his Blood  
and Life, in so many battles and sieges, did well deserve  
that something should be pardoned to his memory. They  
made

made answer to him I had spoke of it, who was one that they confided much in, *that there was some kind of reason in that he said; but that the time did then require it otherwise, and that then or never the Catholic Religion was to be established in France.* I well understood the meaning, which was, That they would render the Monarchical Government odious to the people, under which they had so long lived, and make them change their Masters by extinguishing the house of *Bourbons*: and since that, when I did see the *Castilian*, and *Neapolitan* Garrison in *Paris*, I saw the beginning of the performance of that answer, and I will not conceal it from you, I did from that time think that the Game was plaid, that your Majesty should never return to *Paris*, and that in success of time the lesser Cities would comply with the great ones.

God, who ever had a particular care of the first Crown of the people baptized in his Name, did ordain it otherwise, and by real miracles has made you a peaceable possessor of all this great Empire, *maugre* all your Enemies; and for a Crown of bliss, has given you a beauteous and virtuous Princess, and within ten months after, a second Self, thus anticipating our very hopes and desires.

The care of this young Prince, more than of your own Person, does induce your Majesty to deliberate with the more maturity on all the important affairs of your Kingdom, and this business in hand makes a part of them. Now a resolution is to be taken on one of these three advices. Either to satisfy the Jesuites; to make them obey that Decree which banishes them all out of your Dominions; or else to leave things in that condition they are in at present.

I will begin by the last, because it seems to be the most plausible at first sight, and yet in effect it is that which has the least likelihood, it being certain that the Jesuites must be re-established every where, or made to obey in all places. Those checker-works look not well, they are dangerous, press too hard upon your Reputation and Authority.

city. If it is just and necessary to retain them, they must remain as Citizens, and not as banished persons. If otherwise, they must turn out, and not shew examples of Rebellion by their stubbornness, as they have done too long already. The *Lacedaemonians* were use to send only a small piece of Parchment, and presently their commands were executed: it is absolutely necessary that your Majesty be obey'd at *Bordeaux* and at *Toulouse*, as well as at *Paris* and *Fountainbleau*. You have Servants in great number: that which you shall command as a King and Master, shall be executed, never doubt it. But if the *Jesuites* are of no use to you, let them not root themselves any faster in those two Provinces. That Tree which you may pull up with one hand this year, will require both the next; and the third will have need of the Pickax and Shovel. We ought much to suspect the neighbourhood of *Spain*; they have always passed under the notion of *Spaniards*, they have shewed themselves such in all their actions; and the longer his complaint has been, it is the more just and reasonable: besides, they have been banished the Kingdom, and yet see how they entrench themselves in two neighbouring Provinces of *Spain*, whence they first came. What example of obedience and humility is this? If there be any place where they should be less permitted to fortifie themselves, it is on a Frontier Country, so distant from our son, and approaching so near that of *Madrid*; this appears as if *Spain* did shoulder them up, and as if they barricadoed themselves there against your Majesty, and as if they should say, You have driven us from *Paris*; but your arm is too short to shove us further off. This is too much. I know not what some certain Officers, once their Scholars, imbued with their principles, that fiercely stand up for them, mean by this; yet they should remember that they owe you as much obedience as the meanest person in *Paris*. There is in this too much presumption and misknowledge: till now your Lenity has been contemptible to them; make them to know that they shall obey you and all your Posterity for ever, and then the proudest amongst them will tremble.

tremble. The remembrance of the injuries done to the Father, are never to be forgotten by the Son.

Therefore, Sir, either the Jesuites must obey, or your Decrees must be annull'd; and this is the great matter in debate.

Sir, divers persons will rejoyce at the first, and many at the second. In my opinion I do not think that your Majesty ought so much to consider what shall please either, as what is just and necessary: you cannot act so, but that you will please and displease many; yet a resolution must be taken, and not always be fluctuating: What better Anchors can be chosen than those of Utility and Justice, which comprehend all that is good?

As to Justice, God has placed it in the hands of Kings: now, Sir, your Predecessors have from the beginning discharged themselves of it on the Consciences of their Parliaments of Peers; and by reason of multiplicity of business, they have establish'd seven more; but that of the Peers has always retain'd that Authority and Prerogative, as being reasonable and necessary so to be, to decide those affairs which concern the general of the Kingdom. That Assembly is composed of great men, infinitely versed in all sorts of business; and above all, they excel in what concerns the modifying and regulating of Criminal Processes; for if there are persons in the world that thoroughly understand those matters, it is they; therefore there has never yet been found any person accused, who knew himself guiltless, that has not desired them above all others for his Judges, you Majesty knows it.

It is not onely of late that they have heard the complaints made against the Jesuites; for in the year 1564, they did hear ten Lawyers pleading at once against them, of whom he that spoke for the Publick, a good man, and an affectionate Servant to his Master, if ever there was one, did prognosticate (a thing no less strange than wonderful) all those actions and deportments which we have since known of them.

When what he had foreseen did come to pass, namely, in the first place, the ruine of the University, which from 30000

Scholars

Scholars, they have reduced to 3000, as I said in the beginning, and that little by little it has been perceived that the Subjects did withdraw themselves from the allegiance which they owed to their King, and turn their eyes towards another Pole. This caused a trembling in every body, and there was a general whispering, (for the Jesuites had already established their power, and made themselves formidable.) *Du Mesnil* the Kings Attorney did tell it us, yet we would not believe it, neither would we the *Sorbonne*, who at the same time had foretold that this Society was made for to destroy, and not to edifie: that it would cause many troubles, and would greatly annoy temporal Princes. These are the very words of its Decree, which your Majesty may see in the Original.

But when the time came that all order of Government was turned topsie-turvy, the reins of obedience broken, the Magistrates imprisoned, and some men massacred; the Commonalty as furious as Lions broken loose take party against honest men: and at that same time the Father Jesuites encouraging of the multitude, *Commolet* on the one side, *Bernard* of another, belching out a world of Blasphemies against their King and Master; and on the other hand exalt and make Panegyricks on the King of *Spain*, whom they represented as the greatest Monarch in the world, more powerful, and possessing more Territories than ever the *Romans* did. That he would never abandon them; that they were too dear to him; let them but have good courage, and know their own strength, that they should never want Men, Money, and Provisions; then all those good men, that had yet some traces of the Flower-de-luces in their hearts, did infinitely repent that they had not believed those *Cassandra's*, but then it was too late.

Sir, when your Majesty had reduc'd *Paris* to its obedience, every one did assuredly believe that you would immediately turn out those ill Stewards that had poisoned a great part of your people, and who had so openly declared themselves sworn enemies to the late King, and to your self; but your most prudent Majesty was pleased to leave that business in the hands of Justice. The University, which with many reasons did attribute its particular ruine to the Jesuites, besides the general, did present her Petition to your Parliament in *May* 94. The Curats of *Paris* did the like;



the Cause was pleaded, but with the doors shut, which was no small advantage to the Jesuites; for had the gates been kept open, most part of what was alleadged against them might have been witnessed by the assistance, and new charges had come in against them during those several days that the Cause was debated. Then happened that blow which God turn'd away from your throat, and made you a bulwark of your own teeth: no body did doubt from whence it came, especially when it was known that a Disciple of the Jesuites had done it, who own'd to have learned of them that the King was still out of the Church, and that he ought to be kill'd, as he did depose in open Parliament. This extremely wicked resolution could not proceed but from those devilish Maxims which we have mentioned, such conceptions do not grow naturally, especially in the hearts of the *French*, at distance from wild *Africa*, and who had never seen any Monsters till the Jesuites had entred into *France*. Our land does not naturally produce this poison, of necessity it must have been sow'd there.

Their Colledge was searched, in which there was found a Discourse of Eather *Guinart*, all writ with his own hand, which did contain the marrow and very quintessence of all this furious and bloody Doctrine; all this was agreeable to what had been foreseen in the year 64, yet not believ'd, and to what had lately been foretold. Upon this the Process was fully and solemnly made, both the houses being assembled. *Guinart* acknowledged his own writing, as he said in the presence of them all, that it was the ordinary talk of the Jesuites, that the King was yet out of the pail of the Church, though a Catholick, by reason that the Excommunication did still remain, and that he ought to be slain. This was wholly agreeing with *Guinart's* writing, which was thus: *If he cannot be deposed without a War, let there be one; if a War cannot be kindled, let him be put to death.* After all this, Sir, what could your Parliament order more mildly, than to confirm the Universities Petitions, of which God himself, by a kind of miracle would be the Judge? laying naked before our eyes, yet without any ill accident, that which had been so often said over and over against that Society, and which their subtleties and specious words had always banish'd from the belief of all persons, at least not sufficiently enough to prevent the mischief.

There-



Therefore it was with great reasons and upon good grounds, that your Parliament has given that Decree by which they are all banished out of your Kingdom, and a strict forbearance to all your Subjects from sending their Children forth to their Colleges, which is the chiefest point, and without the observation of which Your Majesty can receive but half the benefit of that Act: for they will ever be most careful to teach those dangerous Maxims to those Children which shall be sent to them, and charge them upon their Consciences to teach them to others. Sir, you are given to understand that this cannot be performed, that the Parents cannot be hindered from sending forth their Children to the Jesuits, and yet there is nothing in the world more easie: Let it only be ordered on the Penalty of 1000 Crowns for the first fault, half which shall be given to the Informer, and let this Penalty be doubled every time that the Order is disobeyed, and not one more will be sent out to them. Is not this a very difficult thing to do to be called impossible?

By another Decree *Guinart* was condemned to death. The horror of those Blasphemies which he had uttered against the late King, whose Subject he was, and his Hellish Doctrine against your own Life, Sir, would not permit that his should be saved without leaving yours in danger.

Therefore those Decrees are found so just and necessary, that they were immediately put in execution, in all the other places of Judicature, except in *Tholouse* and at *Bordeaux*.

As for *Tholouse* it is not so strange; for they were then still out of your Service, to which they were not reduced again till in *April*, 96. As for *Bordeaux*, there were many great Catholics, yet very great Enemies to the *Spaniard* and the Jesuits their Abettors, who desired no bet-

ter than to drive them out of the Province of Guyene, as they had been out of the rest of the Kingdom. But that the Jesuits having been presently advertised of the Decree given against them, had according to their usual manner gained a great Party, by the means of their Confederates in the Cities of Agen and Perigueux, where the Cinders of the Fire of Rebellion were warm still. There they did cause such strange, horrible, and incredible Oppositions to be made, such as could not be imagined, were not the Jesuits Pen already known. For in summe, those Parliaments that had banished them, were by them termed Hereticks, that had forced Your Majesty to make that Decree: their own words are, *That the Enemies of the Roman Catholick and Apostolick Religion, have prepossessed Your Majesty with false Accusations, to render them odious and suspected to you and to the State; and that without any other form or order of Process, or taking any further cognizance of the matter they had banished them.* Was ever the Parliament of France more maliciously, falsely, and calumniously torn and vilified? Yet they were not contented with this, but went further, even to Threats, saying in their Petitions, *That the State would be altered, and that such a remove could not be made without an alteration.* In the time of Francis the First, (I shall not say such a Petition, for who durst but have thought of it?) but any Writing that had come but never so little near it, had cost the Life of whomsoever had been so bold as to present it. And of truth such Boldness, Insolency, Bravadoes, Outrages, which did proceed from them and their Scholars infected with their Poison, which is to condemn Princes, their Commands, and their Senate, did highly offend your Servants, Sir, which were fully resolved to have Your Majesty obeyed, without contravailing your Commands. But notwithstanding their good Resolutions, the great number of Cities which were yet Rebelli-

ous,

ous, upheld by that of *Theluse*, did put them upon having patience. It was believed, that the rage and fury of your Enemies, that had still their Swords drawn against you, could not last much longer: That all things failed them, and that after all was over it would be easier executed: Besides this, divers considerations and occurrences have retarded it till now. Thus have things been carried, Sir, without any disguise and in truth. This has been ordered against the Jesuits, partly executed and partly not.

Now Your Majesty knows, that the strength of a State does consist in the Manutention and Execution of the Orders of Sovereign Courts. When there is any occasion to reverse any, it ought to be with great Circumspection and long Debating. It is a great work, that has many Consequences that follow it. Those Orders wear your Name on their Foreheads, they cannot be violated without wounding the Majesty of Kings, whose Decrees ought to be without Retractions and Variations. To which must be added, Sir, that in all those two Houses assembled, not one man can be named that is not a very great Catholick, and without the least suspicion to the contrary. It is seven years since that the Jesuits are scanning their Lives, could they yet allege any thing against any of them? To what purpose then do they say, *Those of the new opinion do hate us?* That is true, but what power had they in this Senat? As little as in the Consistory of Rome, I say, even as little.

Yet they still insist upon that point, that the Parliament did hate them, I demand why? Was it because they had not been a *Tours*? How could it be so, seeing that the greatest part of the Parliament men had not stirred out of *Paris*? Is it because the Jesuits are great Catholicks? Less for that yet, because that the Parliament men are greater Catholicks than they, and without spot of

Heresie. For what reason then did they bear you an ill will? Certainly you cannot answer any thing that has the least Colour in the World; except you say, they did hate us, because we had been the cause of all the Evils which have hapned to *France*. But I answer you, that this reason of Hatred, is not in the least considerable. If *Cateline* had been taken, had he not found Judges in *Rome*? Yea doubtless: and yet all the Magistrates, all the good Citizens, did own him to be the Fire-brand of his Country. On this account a new Parliament of Peers should be established to Judge seditious Persons, and those that favour Forreign Enterprises. And now Sir, on this account give me leave to speak one word to you, which you will say to be true: which is, that if all your Subjects had lov'd the Jesuits, or if all your Subjects had loved you as the Jesuits have done, they would not now address you with so many fine Petitions; neither had you ever entred into the *Lover* again. Dare they deny it? should they do it; will not your Majesty be still of my opinion?

In fine, here is a marvellous Subtilty, which is, that they not knowing what to alleadge against the Justice of this Decree, they stick not to say, that if *Chastel* did charge them, if they were guilty, why were they not put to death? To which I answer, that they measure the Hearts of others by their own. For they having presided to the bloody Council of those who have put to death an infinite number of Persons, to render their Tyranny dreadful; they judge that for their part they did deserve a more rigorous punishment. The reason then why they should not have been put to death, is because they have not been judged by *Castilians*, by Jesuits, who in the *Tercery* Islands caused the Heads of twenty eight Lords, and offifty two *French* Gentlemen to be cut off in one day, and on the same Scaffold, and hang'd  
five

five hundred Religious Persons, for having preached in the behalf of the King of Portugal.

In France we are Enemies of such Cruelties : we always lean on the side of Clemency, provided it be not inhumane. If so many persons had been put to death, it had been Cruelty : on the other side, if those that had caused so many barbarous Deeds, and that hatch nothing else, had been retained, it had been another very great Cruelty. What was then to be done ? to Banish them. Tacitus speaks this excellently well. Sirs, (says he) *If you consider the strange wickedness of these Persons, the Halts cannot suffice for their Punishments ; but I know a means by which you will never repent your Lenity or Rigour. Banish them all.*

The Jesuits not knowing what more to say against a Decree so useful and necessary to France, say, (and let us consider how far their Rage and Fury does transport them) That the Parliament of Paris is no longer at Paris. I ask them where it is then ? That Great Parliament of Paris, esteemed and admired by all the French, and by all the Strangers, is it at Madrid ? Is it there that you will make your Appeal against the King and his Parliament ? Is it there that you will have that great and triumphing Decree annull'd, as you did that of the Sorbonne of 64 ? Behold, Sir, behold I beseech you, their Impudence, their Pride, and their Insolence, to dare to say in France, *That the Parliament of the Peers of France is no longer in France, the Parliament of Paris is no longer at Paris.* But how can we expect, that those which send to murder Kings with two-edged Knives, should spare to defame Justice ?

It is just therefore, Sir, it is most just to have the Decree of your Parliament executed, it is Justice it self ; one cannot be out in following so great a Road, a Road beaten

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their Defence.

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ten by all your Ancestors, who have been more jealous in the execution of the Decrees of their Parliaments, than any thing else. How otherwise could they have been assured that their Children, which they have sometimes left behind them in their Cradles, nay even in their Mothers Wombs, should command to so many people after them, without the power of their Justice, the support of their Sceptres, the pillars of their Crowns, and the firmness of their Succession?

Sir, whosoever advises you to slacken the Decrees given in your Parliament on a great business of State, has never well reflected upon the importancy and consequence of such a thing. You would have no longer any thing certain in the world, if you should undervalue, weaken, and reverse your great Greatness. Your great strength against all the Disobediences of your Subjects, and all the Enterprises of Strangers.

Thus much as to the Justice, now let us come to the Usefulness. Who sees not, Sir, that this Decree is to be placed amongst the Blessings which God has sent you? If they found in nine moneths time a Murtherer in their Nursery, in their Seminary, how many would they have found in seven years time? There is a great difference between making one hundred Steps, and going eight hundred thousand? When there is time to think, to sleep upon it, the mind frequently changes, one good motion, or good thought does it; and as tis said, there are 24 hours in the day. But when in the first heat, in the first rage, in the first fury, in first coming out of that infernal Chamber of Meditations, one can be in the same hour at your side, There is the danger, Sir, the evident danger. There is no need of lodging in Inns; no Advices come from Lyons, (you know what I mean;) there is neither variety of Languages nor of Garments. No Advertisements nor Pictures can be received from any place. No sooner



sooner resolved, but as soon executed. Who doubts but  
 that Plague which is nearest us, is the most to be feared ?  
 Let us proceed and judge by their Deportments, what we  
 may hope for the future from these men. But before all  
 things, Sir, it is reasonable to grant them what they re-  
 quire of you, which is, that you revenge not the Quar-  
 rels of a King of *Navarre*, and of a Duke of *Orleans*.  
 This request is very just. All that which the Jesuits have  
 acted against Your Majesty, by the late Kings Command  
 ought not to make against, but rather for them; they  
 therein served their Master, you were not so then, and  
 therefore never was there one word concerning it spo-  
 ken against them. This is making of Monsters, and fight-  
 ing against them; which is common with them. This  
 was never objected to them, and had no appearance in  
 your Parliament. It has been taken quite otherwise on  
 the contrary, for amongst an infinite number of other  
 things it was considered, how they had behaved them-  
 selves towards the late King. If they have served him  
 well and faithfully in his need and affliction, though it  
 had been against his own Son, (in case he had had one)  
 they deserve to be praised for it. But the late King  
 was not King of *Navarre* onely, or a mere Duke of *Orle-  
 ans*; he was King of *France*. I will not add; that he was  
 their Benefactor, and that he did favour them in all  
 things, having no Intelligence of those horrible Ills which  
 they were hatching against them: For when I said, that  
 he was King of *France*, I said all. He was their Master,  
 they were born his Subjects, he was to be served by them,  
 whatsoever he was, (and was there ever a better?) and  
 have they done so? have they faithfully serv'd him, or  
 basely betray'd him? There's the Knot of the business:  
 here we must stick, and not wander to and fro, making  
 use of Common-place Books to set forth ones Eloquence.  
 We must come to the Marrow of this Point: Harken  
 with.

with diligence unto me, you Jesuits, I spake not of a Duke of *Orleans*, of a King of *Navarre*; I speak of your King, Have you serv'd that Master, that good Master, that good King, who had so cherish'd and made much of you? It is in vain I ask them this question, they are far from answering me. What can they say to excuse themselves on this, in which Your Majesty cannot belie them? I need no other Witness than your self, of what the late King did say of them: Never did Prince make so many complaints, such just complaints, of Treasons in his own Subjects. Therefore it was that that mild, benign, and debonair King made them be driven out of his City of *Bordeaux*: an infallible Argument that they had infinitely and extremely offended and gall'd him. But who can doubt of it? Know we not yet, that he had seen in Writing that they were the true Authors of the League, that they had bewitched great and small with their smooth Tongues; that they had fram'd and manag'd that Conspiracy against the State, and follow'd with Hue and Cry the Excommunication against His Majesty in *Rome*, and thrown that Thunderbolt in *France*, having embu'd his Subjects with that cursed Belief, that their King might be excommunicated, that he was no longer King, but Tyrant; and that they were freed from the Oath of Allegiance? And who is so ill-natur'd amongst us, as not to see, that if *James Clement* had not been poisoned with this Jesuitick Doctrine, he had never so much as thought to undertake the Murther of his Master, his Lord and King? Was it not that damnable, firm, and fix perswasion in his mind, that made him plunge his Knife in the Bowels of the Lords Anointed? that strengthened his Arm, and made him repeat the blow, believing that that heroick act (as *Guinart* calls it) would carry him into Heaven. Is it the Stone or the Shaft that does the Murther, or he that

that throws it? Who is, I say, so malicious or so ignorant, that knows not, that when the Jesuits came first into this Kingdom, all the minds of the *French* were so far from such Heresies, (for it cannot be called otherwise, and can there be a worse?) that amongst a million of persons there had not been found out one single person, that would so much as have thought of it. On the contrary, our Ancestors have pierced Mountains, and gone through *Italy* to take prisoner him, that would have excommunicated the King of the *Flower de luce*; and caused an audacious person, who had begun to cast about some sparks of such a fire, to make open Penance. In short, before the coming of these persons, nothing was ever more so distant from those unhappy Maxims, than the Hearts of the *French*.

The Apology of *James Clement* is, as it is said, owned by *Boucher*: this is easie to be done. *Boucher* knows very well, that he shall never return to *Paris*, for *Guinart's* Sentence is his Condemnation. The Jesuits do daily promise themselves to re-enter. It is a friendly part to own it; they never had a better or more trusty one. Neither has he studied in Divinity, but under them: the whole University knows it. But let us not stick there; let us open that cursed Book, that wicked Apology, let us see its foundation, its ground; is it any thing else but that the King can be excommunicated, and the Subjects freed from the Oath of Allegiance? What else do the Jesuits say and bawl out in all their Books above mentioned? Let us proceed, what doth this Apology conclude on, but to seek out and find an *Aod*? Of whom did he learn that but of *Commolet* and *Guinart*, who write, that if he cannot be deposed without War, that there be War; and if there can be no War, that he should be put to death, and somewhat higher? The heroick act made by *James Clement* as a Gift of the Ho-

ly Ghost, so named by our Divines, has deservedly been praised. Let us observe these words (*Our Divines*) who are those Divines? is it *St. Augustine*, *St. Bernard*, and those other good and learned Fathers? Not at all, I have shewn the contrary. They are the Reverend Father Jesuits, who are otherguest persons than they. They are Apostles, they are of the Company of *Jesur*. and those that I lately named were but his most humble Servants, unworthy to loosen the Latchet of his Shooes. And in fine, this Father *Guinart*, who writ these Maxims with a Pen of Steel, died of a Crimson deep in the blood of our Kings, is by them lamented as a great loss, in Page 266. of their said Defence. What can there be more raging mad, more distracted, in this Apology for Murtherers?

I ask If the Jesuits did not approve of this Apology, would they permit it to be publickly sold in *Doway*, as it is? Will they allow this Discourse to be sold there, and yet I advise not to kill the King of *Spain*, I had rather be dead. On the contrary I say, that whosoever attempts the Life of a King is undoubtedly damned; it is attempting of God himself, who has established him.

It may be that the Jesuits cannot hinder this Apology from being publickly sold in *Doway*, and carried from one Inn to another, to distribute it amongst the *French*. These poor Religious Men have no Authority in the Cities obedient to the House of *Austria*; there's no account made of them. I shall say a strange thing, but it is most true; It is known how difficult it is for a *Frenchman* to get into the Castle at *Milan*, it must be under the disguise of one of *Savoy*, and with danger if discovered. Let all the Jesuits that are remaining in *Guyenna* and *Languedoc* present themselves to enter in it, and let one Father Jesuit of *Milan* say, that he knows them to be Jesuits, the Draw-bridge shall be let down, and the great Gates open-

opened to them. So much does the Jesuit Die outdo all natural Colours. And of truth, to what persons in the world have the *Castilians* more obligation, than to that Society, that has laboured so much towards the Exaltation and Dilatation of their Empire, to whom they owe *Portugal*, as their History confesses it.

The Union of Portugal, printed at *Genoa*, fol. 197. b. and 214. b.

But whence proceeds this great Affection of the Jesuits unto *Spain*? The Cause is double: The first proceeds from their *Spanish* Original, and by Tradition from one to another they nourish themselves, grow, and are elevated in this ardent passion. In the second place, they lay for a Maxim, *That the Turkish Empire cannot be overthrown but by a Christian Monarch*. And casting their eyes on all sides they imagine that they do not see any thing so rich, so powerful, and that has such large Dominions as the House of *Austria*, that holds the Empire of part of *Germany*, of the *Low Countries*, more than half *Italy*, all *Spain*, and the *West* and *East Indies*: besides that they esteem the King of *Spain* onely capable of making all Christendom Catholick.

Now Your Majesty knows better than any person in the world, how far the Designs of the House of *Austria* do extend, and whether they promise themselves less than the Jesuits wish them. Three Brothers, or Brothers in Law, do embrace you from *Bayonna* to *Calix*. It is a *Geryon*, but provided that their secret Council, and those that tacitly render them agreeable to your Subjects, go all out of your Kingdom, trouble not your self. *Geryon* was King of *Spain*, but he found an *Hercules* of *Gaul*. Your Majesty knows, that the Fable of the *Trojan Horse* has not been invented, but to give to understand, that 500000 discovered ones could not do in ten years. It did teach also, that there are some that can perceive such se-

cret Enemies, but that commonly such persons are not believed. Truly this is but too true amongst us hitherto; for nothing as yet hath been spoken of the Jesuits and their Designs, but what has happened; and nothing has been said of them that has been believed, but after the blow was given.

And to regain their Credit they tell us two things; that they are numerous, and that they have rendered great Services to some Princes. As to the first, I know not to what purpose that Multitude is alleged to us, except it be to affright us. I must confess that I fear them much in the Kingdom, but they will not come from abroad to besiege *Bayonne*, provided there be none left at *Bordeaux* to render us insensible. They would peradventure make us believe, that their great increase is an argument of Gods blessing. But that is a most dangerous and ill conclusion, for it will be long before they are as numerous as were the *Arsacides*, or Murtherers, their like. Not to speak of the *Arrians*, the *Albigenses*, the *Jews*, and the *Turks*. That's the Argument which the *Lutherans* commonly use, which the Jesuits have confuted, and yet they would now use it themselves, that does not well agree.

As concerning the great Services which they have done some Princes, their Capacity never was doubted, but what is more dangerous than a person of great parts that will apply them ill? To what purpose so many brags of their Sufficiency? It has not been said, that they were Fools. They may do Services, but it will be to such persons as are so happy as never to have a Pope their Enemy, and that will have nothing to dispute with the House of *Austria*. Whosoever shall have a Crow to pull with that House, if they trust in them they shall be deceived soon or late let them be assured of it.



If Your Majesty would be pleased to have the Speeches of the *Polonian* Gentlemen read to you, that they spoke in their Senate, Your Majesty will there find an *Iliad* of Seditions and Civil Wars amongst the Christians of those great Countries, which spread themselves from the North to the East, caused by the Jesuits alone, who have caused more Battles to be fought, than there had been in 500 Years before. Your Majesty knows something of it if you please to remember it. It is true, that we need no Foreign Histories, for we can furnish but too many Examples unto others. Would to God that our Complaints, and our just Causes of Fears, were less reasonable.

But shall we not double them when we shall consider, that their Order and Bulls bear, that they swear to obey their General, *Per omnia & in omnibus*, as to Christ present? Now I ask, if that God himself with his own mouth should command us any thing, ought we not to do it? even if it were to kill the Son *Isaac*; who sees not then that when some wicked person brought up in those *Maxims* of Excommunicating Kings, shall be locked up in that Chamber of Meditations, and that a second *Varades* shall bring a Command from his General, when that Prince that is to be murdered is at hand; who sees not, I say, that on the other hand believing that he will damn himself, and lose his Soul in disobeying his General, that he will undertake it?

But grant that 10, 20, or 30 should refuse it; there needs but one to overwhelm us with sorrow and misery.

Certainly, Sir, I cannot conceive, how those that shall continue to trouble Your Majesty, will not represent to themselves what they have already seen, and will not consider, that they and their Posterity would for ever  
be.

*Summa Con-  
flic. pag.  
307.*

be in indignation to all *France*, if a second Misfortune should happen. I intreat them to think well of it, and to remember that nothing is with more ease conceal'd, than an ill Design, and that none can enter into the heart of man, and into his thoughts, but God alone, who has reserv'd that Prerogative to himself; then why will they run so great a risque?

But if there be any found that are hardned (which I believe not) represent to your self, Sir, if you please, that they have not felt the Jesuits Knife in their mouths, and that it was not they that *Barriere* sought after, that they may be engaged in some Interest with the Jesuits, for divers reasons; and that there may yet be some which think, that *France* would remain too long without Civil Wars, if these Trumpets and Incendiaries return not. Every one aims at their own ends; every one minds his own business. It belongs to Your Majesty, Sir, to assure your Kingdom, and that of your Posterity, against all sorts of Storms, Tempests, and Thunderings.

But it is said, that it is the Pope that desires it; shall you refuse him thus after so many Obligations? To this I answer several things: And first, that His Holiness would not allow of those that would perswade Your Majesty to act any thing of great prejudice to your self, under pretence that you would have been requested to it by him, from whom you had received great kindnesses. For thus speaks an ancient Writer in this case; *There is nothing more perillous than such kindnesses received, as oblige us to that slavery, to act that which we may judge to be pernicious unto us.* And another yet more elegantly says, *If at the request of my Benefactor, I have acted any thing that has been of great damage to me, the kindness is not onely forfeited, but besides I have a great cause of complaint.* A King of *France* is reduced to a very miserable condition, if he cannot acknowledge a kindness done to him, but  
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by kindling a Fire in his own Dominions. In the second place, I absolutely deny that His Holiness desires it; he loves *France* too well: he knows that he must depart this world, and that this Society shall be continued, and then when it would set upon us, he could no longer assist us. A Philosopher said, *That to know whether a person will such a thing, he must be able not to will it.* Now who sees not, that the Pope cannot refuse to sign to the Jesuits all the Letters that they desire? What would those Cardinals say that favour the King of *Spain*, to some of which he pays yearly Pensions? Would they not make strange and bitter complaints, that at a need persons that undergo so many hardships for the grandeur of the Holy See, should be abandoned. His Holiness is constrained therefore to sign all that they desire, and a forc'd action is no good action. Let us proceed; I ask if the Pope would have *Valence* added unto the County of *Avignon*, whether it should be done accordingly? No for certain. That which reflects on the General of the State, is it not of greater importance than ten *Valences*. Fourthly, I have learned that Acts of Parliament annull Bulls, such as are against the Liberty and Maxims of the Gallick Church, or against the Edicts and Orders of our Kings, or against the Acts of his Parliaments. But I had never yet known, that in *France* the Will of the Pope could reverse Acts. How then must this be ordered? It is easie enough; that is, that it is necessary to inform His Holiness of the principal Reasons, why it is absolutely necessary that the Orders of Parliament should be executed, amongst which one is to be remarkable, which has not yet been mentioned, which is, that amongst other Companies and Societies, there have been of truth some persons that have born themselves furiously against their King, and that have not yielded in the least to the Jesuits, they have run equal with them. If one cried out aloud, the other  
spar'd;

spar'd not his Lungs, which they at present take very good notice of, and Orator like make it sound very high. There are whole Discourses of it in their Books, and in their Petitions; the substance of which is, If we have done much harm, other Religious Orders have followed very near. But they come not to the point; they are aware of that, and leave it in silence. This is it, that in all other Orders, if there has been any passionate for the *Spanish* Interest, there were others in the same Order which did worthily serve at *Tours*, *Caen*, *Renes*, *Angers*, *Chalons*, and in those few other notable Cities, which did remain in their Obedience to our late King. These good men truly Religious, and Catholicks, did overturn and run down in their Desks of Truth, and not of Falshood, of Consolation, and not of Scandal, that perverse Doctrine of Disobedience, which the Jesuits and their Disciples did preach up continually in the rebellious Cities. But amongst all the Jesuits it is a strange thing and wonderful, that there has not been found one, that since 89 to 94 has expressed one word that could be serviceable to his Prince and Country. Ever in extreme for the stranger, and to qualifie the Apprehensions of his Dominions. After this what can be said? Who can deny but that it is a general Conspiracy, most great, horrible, and furious? And having fail'd their blow, they esteem us very miserable and stupid, if they hope to be kept here any longer, that in another occasion having better taken their Measures, they make us all perish with the State.

It is true, Sir, that to remove all feeling and apprehensions from you, two things are said; The one, that these persons are mightily changed, they are not the same which you have seen formerly, which have caused you so many Crosses. Secondly, it is represented to Your Majesty, that though they would injure Your Majesty, they could not.

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As to the first, there is a fair Appearance set before your eyes, of a great resolution taken amongst them, that they shall no longer meddle with State Affairs. But let us consider the Date of their Resolution; they say that it is from 93. How, Sir? have you already forgot, that time they have twice attempted to have you kill'd? What a fine performance is here of their Resolution? Dowe not know the general Exception of all their Statutes? (*Except it be for the advancement of Religion.*) An Exception which extends as far as one pleases. But would we know how they are resolv'd not to meddle more with States Affairs, and the respect which they bare it? It is but reading their above mentioned Defence, conceived under the Title of *Truth defended*, in pag. 229. where they use these words; *But what kind of creature is this same State? Let's see its Face, that the Jesuits meddle no longer with its Affairs, and gain the indignation of its Zealots.* And in page 231 *Let those good Catholicks think what they say, accusing them of meddling with too many things; let them take heed they ruine not the State, making so little account of their faith; and that seeking after quiet on Earth, they recover it not, and lose that of Heaven also.* Is it possible to give out more proudly, that they will continue to ruine and overturn that State, which they say they know not now more than ever? Not without reason they own this, for they never had in their Souls any thing but the Subversion of all Politicks, the Contempt of Magistrates, and the Commotion of Subjects. Therefore they declare themselves sworn Enemies to those that seek after peace and quietness. It is further very remarkable, that in the same page 229. to render odious unto the people all those, Sir, that love your State, your Crown and Sceptre, they have coin'd a new *French word (Estatiens)* and call them *Statists*. During their tempestuous time they call'd us Politicks; now they



dare no longer make use of this word so worn out, and according to their usual cunning they have forg'd a new one.

You see then, Sir, how the Jesuits execute that brave Resolution, of which nevertheless they make a fence against all that is remonstrated to Your Majesty. But who did ever hear of taking assurances upon such like Resolutions? It were as probable that Pyrats should give to understand to the Merchants, that they have concluded in a general assembly to rob no more, and that they should freely permit them to sail along with them. This might be said to Children. And who is so ignorant in the Affairs of the World, that he knows not that the Jesuits meddle with all things, more than ever they did? One need not go far, our nearest Neighbours groan under their Tyranny, and think of nothing but the means to free themselves from it. But to return to our business; I ask if the Jesuits were return'd here, who should controul them? Who would know all the Pacquet-bearers, that would pass by their houses, all the secret Consultations that would be heard there, all the Advices that would be given there? Who sees not that they would immediately bring in the same Liberty as in 88? I shall say more; That though their actions against the State should be known, Sir, who do you think would any more reveal them unto Justice? Who would not fear to see the year 89 again, and once again to be under their proud Tyranny, especially seeing them come back from their Banishment?

Therefore, Sir, when it is perceived, that it is so difficult a thing to persuade you, that an ill will is never wanting in a Jesuit; one is forced to come to the second point, which was that the power of hurting you will fail them. And to dispose Your Majesty to this belief, the Jesuits fail not in their Petitions to extoll your Victories and



and to turn into our Language all the ancient Panegy-  
ricks. Sir, men naturally love to hear of their Felicity,  
and of their Grandeur, of the settlement and establish-  
ment of their State, and Children, and their Praises also:  
and indeed I am exceeding glad when I see persons that  
love you as their own Lives, and that affect you with all  
their Hearts, to extoll your Trophies to the Heavens.  
This is Vertues due, it is her food, its element, and its  
fairest reward. But, Sir, let us be wary of the praises of  
our Enemies. The ancient Writers have observ'd, that  
the subtillest Magicians did charm persons in praising of  
them. Let us, Sir, take heed of these *Syrens*, that so  
sweetly tickle the ears to lull the Mariners asleep, and  
cause them to split. Sir, when you hear so many fine  
words in their mouths, do you not remember your own  
wounded by one of their Seminaries? When you hear  
so many flourishes of Eloquence, do you not remember,  
that with that same strength of Eloquence their Principal  
did encourage *Barriene*? Sir, in their Petitions they can  
let you know, that that great *Roman* Orator did extoll,  
I do not say that Clemency (which is always praise-  
worthy, when it is accompanied with Judgment, other-  
wise it would no longer be a Vertue) but the silly Boun-  
ty of *Julius Caesar*. I say, he did extoll it above his 52  
Battels; but they end not the story, which is, that he did  
so lull him asleep with his fair speech, that he call'd again  
about him all his most mortal Enemies, who soon after  
did stab to death with their *Stilletoes*, him that neither  
*Mars*, *Bellona*, nor millions of armed men could hurt.  
Let your self be thus cajoled, and they will no less spare  
you. And they will cry Victory as loudly as the same  
Orator, who afterwards said, *That few had struck Caesar*  
*with the hand, but that all had kill'd him with their wills.* I  
know that you will reply, that this great Emperour  
was an Usurper; and I shall answer you, that a Skin of

*Roman* Parchment can render you a Tyrant according to the Jesuitick Doctrine, a Doctrine which they own, and at this very present do glory in it, and shall not deny it for the future, except they first have a Dispensation *ad cautelam* from their General a Subject of *Spain*, to disguise their Doctrine, in order to get into *France* again. But very difficultly will they be brought positively to say, that the Pope cannot excommunicate and fulminate Kings, and unbind their Subjects from the Oath of Allegiance. How would they then reconcile all their Writings? Those Variations would be new Charges and new Proofs against them.

Let us return to our purpose: It is told you, Sir, that you are too well established, too much fear'd, too much redoubted, that all tremble under you, and what then can the Jesuits do to you? This is very fine, and the finer too by reason that it is true for the most part, which is well for you, and for which they are very sorry. But before all things else consider, if you please, Sir, that those who so magnifie your Power, have maintained themselves in two Provinces of your Kingdom against your Authority, against your Edicts and Decrees. I know that some years since they had some kind of Suspension, but they have not always had it: After this, Sir, you will be pleas'd to remember, that in *May* 84 the late King was very well established in his Brothers, his Fathers, and his Grand-fathers Inheritance; that he was upheld by a Brother who kept many persons in awe; and yet in four years after the Jesuits did drive him from his Palace. They, I say; the others were but the Arms and the Legs, but they were the Head which guided the Barque: who knows it better than Your Majesty?

And yet, Sir, to tell you freely my thoughts, without alarming of you with just fears, or lessening of them to you, (this last would prove the most dangerous; Distrust

is a good Drug in matter of State, you have often made use of it with good advantage) to tell you then what I think, I do not believe that so long as you shall live (and I pray to God it may be fifty years and more) that the Jesuits can play their Games openly. But I believe your Majesty will agree, that it is not within your power, nor in all your Parliaments, to hinder that their underhand softly and closely, sowing of their Opinion on the point of Excommunication, and of its power, in the minds of your Subjects in all places where they will be.

Here is then no small evil, but very great; and what more great can there be found, than peradventure to make you lose in less than four hours time a million of Subjects? What a dangerous plague is this? This is an evil, I say, which will happen during your Life, during your Reign, what caution or diligence soever that you can use to the contrary, you cannot prevent it, and remember it.

Regulations are proposed to you, with Restrictions and Modifications; you are deceived. What can be these fine Regulations? Let us consider them and lay them before us. What, shall the Jesuits never speak more to any persons? shall they see no body? of what use will they be then? Shall they not instruct Youth? Yet this is the onely pretence of those that speak so much for them, though the truth is, that they have half smothered that Learning, which the great King *Francis* (the Father of the Muses) had brought back into *France*; (and the cause of that evil ceasing throughout the whole Kingdom, the evil will also cease.) They shall then have the Youth under their Rods, and in such case how do we think to prevent, that they do not imbue them with all those dangerous Doctrines which we have mentioned?

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But let us suppose them without Schools, you shall not hinder all their ancient Confederates, the Officers of the Cities from seeing them: and God knows whether in *France* any Novelty hath not wonderful effects! God knows the Trumpets and Fore-runners that are already arrived! God knows if they will not cry out Victory and display Banners! You will not cause their Doors to be made up, to prevent their being visited; can a pretence of piety fail at what hour soever? Moreover, what importunities does Your Majesty think to have every day from within and without your Kingdom, to take off all those Regulations and Restrictions which are now proposed to you, onely to open them the Door for the present? Those that advance now such things, will be the first that will speak for the getting them off, and to re-establish the Jesuit everywhere. This is what they whisper in their ears, take this onely, get but in at present, let's but annull this Decree, and trouble your selves no further. How many Solicitors will those have in their presence, that have so many in their absence? Your Majesty will then no longer have that great Shield of Acts of Parliament, which ought to be unalterable. What fairer excuse can you have in the world against all importunities? This Buckler will be broke, what then can you allege against their being every where, as in 88, except you say that they are dangerous persons? Good God! why say you not so now? What they can do is still fresh in your mind: if you have forgot it, look out of your window, and in all places of your Kingdom you will see infinite numbers of ruined houses, unto which they have set fire; and an infinite number of Orphans, which they have reduced to a Wooden Dish. Does not this move your heart with compassion? Yes doubtless, it is too good to be insensible. But their Solicitors hold you by the Throat, have you no Arms?

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This is, Sir, but the hundredth part of the evil which they will commit even during your Life. If you should chance to cast aside this Sheet of Paper in some corner of your Closet, and that one day you should find it again by chance, you will judge if I have spoken the truth.

But I will grant, that they will not dare so much as to breath so long as they see your face: ought not the prudence of great Princes to pererrate beyond their lives, especially those that have Children? Sir, when our Bodies are in a good state, we feel not a thousand little inconveniencies, which in the time of sickness grow fiercer: Even so when the sound State of great Kingdoms begins once to be disturbed, by such accidents as it pleases God to send them, then many ill humours are moved, which were not felt during the happy time. It is those seasons, those occasions, that the Jesuits wait after in silence, which they will never let slip. If they cannot carry the place at first onset, they redouble their forces at the second and third ~~also~~; in all things the Obstinatist carry it. One has not at all times the same vigor and courage to resist. What more dangerous Diseases than Relapses, and for which we are less pried when they come through our own fault, and above all after that the cause of the distemper had been thoroughly known, and that we have been careless of preserving our selves from it. God grant that I may fail in my Prognosticks, but I finally foresee, that the Jesuit will reduce this Kingdom into Ashes. We have once seen it fired with such a dreadful flame, that it was perceived from *Asia*. There was then found a great King, full of Valour, full of Experience, who slept not but when he pleased, of Iron in Labour, and of Steel in Combats, who smothered it for this bout. But God sends not always such eminent Princes, and in the Flower of their Age. Who sees not that at this Nations first gloomy night, this



ill extinct Fire will re-ignite greater than ever, to the ruine of our Posterity? It is you that I pity, my dear Of-springs, for as to me, my feeble Age takes the Apprehension of it from me.

Sir, I hear some body whispering in your ear, that of truth you are spoken unto in writing, and that there is a great probability in that which is proposed to you: but I cannot apprehend how the Jesuits can offer you so many Services, if their Doctrine was such as we have lately heard? And peradventure, Sir, that he that speaks it believes it so, and does it with a good intention, as the most part of those that spake to you in their behalf, are ignorant of that truth which I have lately shewed you. And should they know it, they would intreat you with as much affection, to command the full and entire execution of your Decrees, as they now importune you to break them. Here is then the clearing of the real truth thereof.

Sir, when the Jesuits have presented unto you those large Petitions, so pompous, full of Flatteries and Deceits, so sweetned, you was then in good Intelligence with His Holiness: what Consideration could then hinder them from offering their Services unto you? what could they say else? was it time still to boast of being your sworn, your capital Enemies? was that the way to *Paris*?

But have you observ'd, Sir, that though those Petitions are infinite long, that notwithstanding they have not divided, nor so much as touched on the point in debate, that Knot of the Controversie, that so dangerous Doctrine, namely, *Whether they do not believe and teach, that the Pope can excommunicate Kings, and lay his hands on their Crowns*; which is the foundation and ground-plot of all the Murthers attempted or atchieved in *Europe*, and the spring-head of all those Miseries, which we have endured since that cursed Doctrine has been so boldly sow-  
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ed amongst us. It is on that point that your Declamations should have insisted, and not in making useless Discourses on the Obedience which Subjects do naturally owe unto their Kings: What great News do you tell us in that? have you not still your Exception? and what is this Exception? This it is, *Provided thoe Kings be not excommunicated by the Pope, who can unbend all their Subjects from their Oaths of Allegiance.* This is the point of the business. Answer us precisely and without Equivocation, do you make that Exception, or is it a Calumny? But why do I lose time in asking their Opinion on that subject? Their Books are full of it, they cry and bawl out nothing else. From what other Spring is come that Evil which we have suffered, are we grown senseless? Who caused the Excommunication against the late King to be received in *France* in the Year 1589, which without the Jesuits had been of no more force than that of 1591 at *Tours*, where there was no Jesuitick Souls engaged with the strangers? Do we not see, that far from denying of this Doctrine, on the contrary they have justified it, they have glorified in it, even after their Exile, as I have shewed it in the beginning? But do we esteem them so silly, as by their Petition to come and noose themselves? That would be making a very ill use of that Rhetorick which says, *That those Objections which cannot be answered, are to be left in silence.* The Reader does not look always so narrowly to it; that is forgot; and provided the Answer be addressed to something that does but come near it a little, that's enough. Did ever any Art succeed better to any Orator than this has to the Jesuits? Sir, who gave Your Majesty notice, that they did pass under silence that great point of the Cause? Has some body told you that the Jesuits spake not true *French*, and that they flatter you now that you are well with the Pope? But

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they are far from saying what they would do, if God had so afflicted us, as to take the Holy Father unto him, and give us in his room another *Boniface* the VIII. a *Benedict* the III. a *Julius* the II. which should send us an Excommunication like the others, fulminated against our most Catholick Christian Kings, the first Kings of Christendom. We have learned by their Books, Sir, by all their Actions, and by so many Predications, that at such a time if any would believe them, they would make of you and your Successors Kings without Subjects, Lords without Inheritances, private, particular, accursed, execrable, miserable, vagabond persons. In brief, such as they hoped to make you and the late King, and had effected, if all the Catholicks of *France* had been right Jesuits, as you are advised to make them, in calling back those persons to indoctrinate them, and deeply root into the minds of their Youth that firm Belief, that your self, and all your posterity for ever, can be driven out of *St. Lewis* his Throne with one single Bull.

But what need is there of Reasons, where there are Examples which do so near concern you? Sir, you have the knowledge of divers Histories, (I have heard you relate some which persons that pretend to much did not know;) but had you never learned but one, it should be this, which I shall tell you in few words, for of necessity you must have forgot it: In the Year 1512, there was then 29 years that Queen *Katharine* had enjoyed her Kingdom of *Navarre*, fallen unto her upon the death of *Francis Phebus* her Brother, and successively from a great number of precedent Kings. 18 years were passed since she had been crowned with King *Albert* her Husband in *Pampelune*. God had given them one Son and three Daughters. Their Kingdom was so flourishing and powerful, that it had always beaten both the *Castilians* and those of *Aragon*. They were in full peace with them, and

in a streight and ancient Alliance with the Crown of *France*, infinitely beloved of our *Leve* the XII. a great King and Captain. In short, it could not be thought that all *Europe* had so much as dared to assail them; and yet the Pope in hatred to the *French*, did lance his Excommunication on them, unbound their Subjects from the Oath of Allegiance, and gave their Kingdom in prey to the first that should conquer it, (which is the common phrase.) By the same Bull our King was likewise fulminated as he had been before. What happened? As to the *French*, there was not one that stirr'd; on the contrary, (and pray, Sir, admire here our good nature, before we had tasted the Jesuitick Doctrine, this will make you yet the better know the Wound which they have given your Kingdom quite contrary;) I say, all our Forefathers without any exception redoubled their Courage to serve their King, *maugré* the hatred which *Julius* did bear unto him, and they so augmented their love towards their Prince, that they scarce believed he was where they did see him, and called him their Father, their Preserver, and their good King. In short, the name of *Father of the People* has remained with him, and shall do for ever.

On the contrary, what happened unto *Navarre*? The King and the Queen made an Assembly of States at *Tudelle*, where it was concluded to serve them till death, notwithstanding the Popes Fulmination. But there was presently found some Seditious, Bankrupt, Mutinous persons, desirous of new things, who never fail making a Cloke of Religion, and to hear them speak, there are never any other Catholicks but them. These persons began to sow amongst the people, all that Doctrine which I have lately mentioned unto you, and which we have seen since spread through *France* by the Jesuits. What happened then in *Navarre*? It came to pass that those Seditious persons did benumb all the rest of their Subjects,

jects, so that they were without Legs and Arms, some by Religion, and the others by fear of these Mutiniers Threats. So that your Great Grandfather, and your Great Grandmother, Sir, found themselves in the midst of their Subjects without Subjects, in the midst of their Servants without Servants, and in the midst of their Army without Souldiers. In fine, there never was such a Defection, and so base a Prodition, so shameful and so miserable as that was; and they were forced, holding 4 small Children, of one of which you are descended, Sir, to shelter themselves in *France*. A Skin of Parchment thus in an hours space doing more, than *Arragon* and all *Castile* could have performed in a thousand years. To lose a Kingdom after the loss of three or four Battles, is a thing which has happened to many other persons; there is yet some comfort in that: But to be driven out of ones Dominions, without having one Subject with his Sword drawn, under pretence of Religion, is what out-passes all the Regrets, Sorrows, Desolations, and Miseries, that can be imagined in this world.

The Year following 1513, our King moved with a just sorrow, to see a King and a Queen devested of their Kingdom, on his account did raise an Army, which went over the *Pyrenian* Mountains directly to *Pampelune*. Which was so smartly attacked, that *De Lisse*, *De Villiers*, and *De Cannay* did plant their Colours upon the Walls of it. But they met with such stubborn Defenders, that they were forced to return *Re infectâ*. Eight years after at the request of *Henry d'Albert* King of *Navarre*, King *Francis* did send a second Army, which took *Pampelune*, but it was lost again presently after. In this War *Ignatius Layola* did appear much, he was a Captain in the *Spanish* Bands: 'tis true, that his Valour cost him one of his Legs, and the other was left lame. This Captain was the Founder and Patron

*Vita Ignat. in the beginning.*

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tron of the Jesuits. See, Sir, if his Disciples have not followed their Masters steps; if they have not continued that ardent affection towards the *Castilian* Empire, and their extreme hatred against *France*. The Founder did greatly aid to make *Navarre* remain under the Yoke of *Castile*, and the Disciples have put the Liberty of the *Gauls* to the hazard of a Battel; I say, of one, for we could not lose a Day without losing you also, Sir; seeing you would never have any other Retreat, but the Banner of the *Flower de luces*; and in losing you, who sees not that *France* like *Navarre* would remain enslaved under the Yoke, the Ore and Chain of *Spain*? Let us proceed: The Patron was one of the Officers in the *Spanish* Garrison of *Pampelune*; and the Disciples have set and maintained during three years a *Spanish* Garrison in *Paris*. But all this is nothing to what I am going to say: The Disciples of this *Layola* foreseeing with a quick judgment, that the Grandchild of that King and Queen so miserably disinherited, should be one day the terror of *Castile*, they have done all that can fall in the imagination of the most mortal sworn Enemies in the world, to exterminate that Offspring; whom seeing *maugré* their rage mounted in the Throne of *St. Lewis*, they have doubled their fears and endeavours against his Person and his Crown, pouring abundantly upon his Subjects the same poison, that had formerly lost the Kingdom of *Navarre*, and which could never be brought into *France* but by those subtil and bold Quacks. Nothing of all this is unknown to the Heir of Queen *Katharine*; and yet a certain Influence, a certain Disaster, as fatal and unavoidable to the *French* as the *Navarrians*, has almost persuaded him to retain those same Disciples of *Layola* in his Kingdom, whence they have solemnly been banished by Acts of Parliament. Who will ever believe so strange a thing, and that after having been so long assaulted with a Lions  
Skin,



Skin, we should be choused with that of a Fox?

But it may be said, that there are not always *Julius's* the Second. It is true, neither are there always Crowns to be lost. There needs not so many *Julius's*, there needs but one more, provided he finds the *French* well disposed, as were those of *Navarre*. Consider, Sir; consider over and over what I am going to tell you: The Excommunication of *Julius* did not make one City in *France* to turn. The Excommunication of *Sixtus* has caus'd the Revolt of *Paris*, *Lyons*, *Roan*, *Tholouse*, *Mar-seilles*, *Amiens*, *Narbonne*, *Orleans*, *Bourges*, *Nantes*, *Troye*, *Dijon*, and divers others. What say you of the Jesuits now? are not here brave Champions and able men? If they have made such a progress in 30 years, what had they done hereafter, having already so many shakned Consciences, so many young ones indoctrinated, which did daily rise to Offices? What is the reason that in Companies the old ones have almost always been found to be good *Frenchmen*, and the young ones almost all your Enemies? Why have we seen so often the Son directly opposite to the Fathers Opinion, but that the Ancients had not suck'd the Jesuits Breasts? But if you will know, Sir, why that they are still so bold as to glory in having made that so great and horrid breach in the minds of your Subjects, which they daily fret, increase, and foment; you need but hear those words which I have heretofore transcrib'd you out of their Defence. And therefore we see, that the use of this Sword has been practis'd in the persons of divers Kings in divers Kingdoms; and if it has not always been profitable, it might have been so always, if the Subjects had been well disposed. Is not this spoken in plain terms? and to say, The *French* were not anciently well disposed, to abandon their Kings at the first Thundering Clap of Excommunication; on the contrary they redoubled their Affections towards them. But

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in 30 years space we have disposed so good and so great a part, that we wanted but little of obtaining the Victory. And if by our Artifices, and the Recommendations from so many different places, we can yet maintain our selves there; we shall so well dispose the Minds of the *French*, that another time we shall have the whole Victory. Certainly, Sir, your Posterity will have a great Obligation to you, if you inflave it miserably to the humour of the next Pensioner of *Spain*, that shall be rais'd unto the Holy See, in re-establishing those that are so bold and so daring, as to spread this Schismatical Doctrine, and moreover to glory in it, cry it up aloud, and publish it in all places, which is still going on with the work. What signifie, Sir, so many Caresses which you make to a Child in a Cradle, if at the same time you introduce those *Masons* which come to build great Forts in *France*, that at the very first sound of the Trumpet all his Subjects be made as useles and unactive, as disposed as the *Navarrians* were in the Year 1512? Is it not enough that such a Doctrine has lost him *Pampelune* without losing of *Paris* also?

It is confest, that the Jesuits by their Petitions offer you Cautions, which will save you and yours from all Damages. I had never yet understood, Sir, that Sureties were taken in matters of Kingdoms; and of truth, before what Judges could they be summoned, after being driven out wandring Vagabonds over the world? Yet there must be an accommodation. Then let us take Sureties, provided they be solvable, otherwise it signifies nothing. Let us see who they will be. Amongst your Subjects, Sir, it is impossible to find any rich enough, for their Means cannot be the thousandth part of that whole, for which you must have Sureties. Now amongst Strangers whom could they offer sufficient to answer for the Kingdom of *France*? I see what it is, Sir, that Caution which they will give you of their Fidelity, and Affection to your Service, is the King.

King of *Spain*, who will engage for them *Body for Body*. He is rich, he is so landed, he loves so dearly *France*, why will you refuse him ?

This is well concluded then as to the Sureties ; let us think of the rest : What will become of that *Colonne*, Sir, in which before your great *Palezadoes* are mark'd in Marble unto our Posterity, the Affection of all that great people towards its good King, its great King, its Liberator, which that same year had taken off of its Neck the *Spanish* Yoke ? A *Colonne* more honourable and glorious than that of *Trajan* and *Antonine*, outdaring Ages, and consecrated unto Eternity.

Will you leave it standing, while you do the quite contrary of what your self have ordered by Decree should be graven upon it ? What will all those say that shall read the contrary of what they shall see ? Is this that great Senat of *France* ? Its Decrees are writ in Marble, but in effect they are scorn'd and trod under feet.

Of truth that would be too shameful. What's then to be done ? We must immediately go pull it down. How pull it down ? is there such a miserable Wretch in the world as would give you that abominable Advice, to overturn your self, Sir, the Trophees of your most signalized and greatest Victories, blot your Memory with the note of Fear and want of Courage ? that as on the one hand we have noted one of our brave Kings, to be the first that wholly did break the Yoke of the *Roman* Empire, under which the miserable *Gauls* had languished so many years : that on the other hand, History should note you for ever, for the first that crouching under *Romes* Commands, should with your own hands have torn up your Laurels, withered your Palms, and miserably demolished the Monuments of your Valour, and good Acts towards your Kingdom, and your City of *Paris*, the Habitation of that great Empire the Glory of *Europe*, and the wonder of the world. What

What more could the General of the Jesuits wish for? If a great *Spanish* Army conducted by his men, and the remainder of their Sixteen were entered *Paris* through a breach, would they not begin by the ruines of that Monument? Must it be, Sir, that *France* should endure under your Reign, and by your Command, the greatest Shame, the greatest Bravado, that it could suffer from the insolency of *Castile*?

Sir, if the next day after your happy Conversion at *St. Denis*, there had descended an Angel from Heaven, that shew'd you *Paris* and said, The Jesuits and the *Spanish* Garrison which they have placed in this great City, and maintain there with preaching the people in its behalf, are they alone that hinder thee from entering into it, all good men desire thee there; yet in spite of those persons thou shalt suddenly get into it. Nine moneths after they will attempt to murder thee, but they shall fail in it. That great God from above will divert the blow, and will cause the Murderer to confess, that the cursed Doctrine of the Jesuits, and their common Discourses against thee, have brought and urged him to strike thee. And God shall cause this Declaration to be asserted in writing under their own hands. Wherefore they shall all be banished, but seven years after thou shalt reestablish them to the ruine of thy Kingdom, and the desolation of thy House. If an Angel of Heaven (I say) should have made you this prediction, Sir, would you have received it for true? Certainly no; the last point depending of your own will had seemed so improbable. And yet consider, if you please, how little has been wanting from your having made it come to pass, having so soon forgot the wrongs which those have done you, and may daily do, those that call our ancient Kings Rebels, for having not cast on the ground their Crowns and Sceptres, at the first noise of the Excommunications sent forth against them. And who

in consequence of this same furious Doctrine have persuaded divers people, that our late King was a Tyrant and a Rebel, which did really cause his death.

Do you not represent to your self, Sir, the tall, pale, and sad Image of that great Prince your good Brother, as he was when wounded and in gore blood, he expressed a Fatherly Affection towards you to the last breath, holding you in his Arms in the midst of his Army, all in tears and full of revenge?

He is above, he is happy, he is dead for the Liberty of his Country, to free his Children from Captivity, he beholds your Actions. What? that you should annul the Acts of his Parliament, decreed against his Parricides, that have stabb'd him during his Life, and poignarded him after his death, crying aloud all over Europe, *The same day that he caused us to be driven out of Bordeaux, he may drive us out of his Life.* It is said, that he had caused us to be led at St. Macaire, to have all our Throats cut there, had not he been so serv'd first. It is not one Jesuit, it is the whole Body of the Jesuits, who by their solemn Letters and Annals, sing that Triumph over all Europe. What say I, in all Europe? rather all over the world in their Colonies, where they at present shew the cruel effects of their dangerous Maxims; where (I say) they shew as a Trophy our late Kings Bloody Shirt, the glorious spoil of the first King of the World, blasted by those Thunders which they have launched over France, where before their arrival they had never had any power. Would you, Sir, take from us that remaining comfort, and the sole mark and remembrance, that our Children shall have of this Murder of our late King and Master?

My dear Lord and Master, my dear Prince, if I could effect no more, at least shalt thou have these last Tears, these last drops from thy most humble Servant, and most Loyal Subject, which peradventure will be accompanied with

with the Sighs of millions of *Frenchmen*, which shall read me, if not in this Age, it shall be in the succeeding. For why shall not my sobb and groans last as long in the world as will the true *Frenchmen*?

Sir, if our Predecessors had swallowed down this poisonous Doctrine of Excommunication, and of the power of Transferring of Kingdoms : that great and long Succession had not reach'd unto you, it had been long since torn from your Ancestors. The Banishment of the Jesuits is the death of that Hellish Doctrine, and the death of this Doctrine is the Life, the Splendour of your Royal Family. Those that will say the contrary, would willingly see it in the dust. You know it, and knowing it, if you remedy it not, you your self undermine the foundations of your own State, in lieu of fastning them.

The Magnanimity and Generosity of a great King doth not onely shew it self in War, at the head of a fierce Battel, animating of his Nobles all covered with Feathers, thereby to be known by his Enemies, daring their boldness and their Groves of Lances, which he is going to destroy : But it appears yet much more, Sir, in the deliberation of great and important Affairs of State. There Prudence ought to shine, but from thence must be banished all fears of displeasing and of engering : that is beneath you, unworthy of a King of *France*, though he were not what you are. A King of *France* receives no Law but from God. Look, Sir, after what is just, see what is useful for you and your Posterity, and to the Kingdom, and have no further aim.

It is just, Sir, that the Decrees of your Parliament, of your great Parliament, of the Parliament of *France*, be executed in *France* : in that consists the chiefest strength of your Kingdom. Who is it then, Sir, that counsels you, to cut off your own right Arm? In truth under borrowed names it is King *Philip* that desires it, that sol-



lows it, and that will have it so. He is your Brother, I know it; but he has a dangerous Council, he is young, ambitious, great, and knows that he unjustly detains Queen *Katharines* Inheritance, that that Worm did gnaw his Fathers Conscience on his Death-bed. During his Life he flattered himself, depending upon the Power and Authority of Pope *Julius*. But when the apprehensions of appearing before the great Master and Judge did make his hairs stand on end on his head, then the flatteries of his Inquisition, and of his Jesuits, could not defend him against his own Knowledge and Conscience. She was forced to speak and to attest, and to give some ease unto that Restlessness, that burning Torch, and to those Tortures. But his Son is so far from performing his will, that on the contrary he has an infinity of incredible Designs, and *France* alone sets a stop to their course. What advantage would it be to him, to have continually within the bowels of this Kingdom persons so trusty, so ready and determinate to execute all that he can but desire, how dangerous soever it be? What advantage to constantly have their such vigilant and bold Spies, and so well known to be secret, that whosoever would conspire against the State, either of *France* or any other, will never fear to address himself unto them? In the other Societies one might take one for another: so did *Barriere*, had he discovered himself but to Jesuits, you had doubtless been surpris'd. What did ever the Templars do like this in *France*? the *Humiliati* in *Italy*? the Convential *Cordeliers* in *Spain*? The Power of Kings is infinite, I do confess it; but it is provided that it be accompanied with Prudence, (the chief Vertue of Princes.) When great faults are committed, it is very difficult to amend them, and sometimes it is impossible. Who do you think, Sir, will any more undertake any thing against them, whatsoever they might plot against your Kingdom or Person?

Who



Who will any more be Party, Witness, or Judge? Sir, for the first time there may be men found that will oppose themselves against the wicked; but when they find themselves abandoned, when they see the Serpents crawling about their Houses, which one day will come to devour their Children, that puts all the world to a despair, that makes them wholly lose their Courage. And after that little by little every one bows and accommodates themselves, (Oh the dangerous word for Kings!) If the late King were yet in this world, he could speak of it, that great Defect has laid him where he is. Sir, make advantage of his Example, do't also of that of your Neighbours. See if ever *Charles the Fifth* or his Son, those great Politicians, those Crafty ones in State-affairs, have let their Servants be weakned and affrighted. See if ever they did receive persons that might be suspected by them. If Your Majesty did but consider the first Institution of the Jesuits, their Spring-head, their Progress, and the place they came from, you ought to have them in abomination. But after you have felt such horrible effects, such as your greatest Enemies could desire them; and after having been delivered from that dangerous Sect, that dangerous Faction by a great Decree; what likelihood, what colour, to re-establish your self Murderers in your own Kingdom, Sedition amongst your own Subjects, Juglings and Cabals in your Provinces, who have seen more quiet since the Exile of the Jesuits, than in 30 years before.

God will not be tempted; he hath twice, Sir, preserved you from their Knife; he hath encompassed you round with so many good Prelats and Doctors, with so many learned and devoutly religious men of all Orders, full of Goodness, Doctrine, Obedience, and Affection towards Your Majesty, a thousand times more fit for the Exaltation of our Catholick Religion, than such as are infected with that dangerous Heresie, which has for foundation

tion the power of changing Kingdoms, of taking from the one and giving them to another. Why will you slight that Grace which his Divine Bounty has made you, in taking you from the Jaws of Death? a Death by them so desired, wished, plotted, designing to bury *France* in the same Tomb with her two last Kings. Do you not fear, Sir, to anger him who will be admired in his Providence, and be thanked for his Bounty and Protection? Can you doubt of his Presiding in the midst of that great Assembly, in the midst of that Parliament, the most great in the world, deliberating about businesses which concerned the Life, of their Prince, and preservation of the Kingdom? What, you would annul that Act? Alas, what know you, Sir, if it is not by that you are still living? What know you if God has not made use of this means preserve you in this world? if he has made use of that Fence against their assaults? Can you dive into his Judgments and Secrets? do you not know that they are *Abysse*?

That great God, who from above knows the Deceitfulness, the Hypocrisy, the Venom that the Jesuits breed in their bosom: That great God, who knows their perpetual and essential Designs radicated in their veins, which is to beat down the glory of this Crown and Monarchy; give you grace, Sir, to well distinguish the Friends of Alexander from those of the Jesuits. And in commanding the entire Execution of your Decree let Christendom know, that you can as prudently defend your self from the Artifices and secret Plots of your Enemies, as courageously break and disperse their Armies, and their open Forces. Amen.

F I N I S.